The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE NO., 2237. SAN FRANCISCO CAL., AUGUST 14, 1895. VOL. XLIV, No. 33

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, published since 1851; and by "The PUBLISHING COMPANY OF THE PACIFIC" since 1882, in the interest of the Congregational churches of the Western Coast. Directors for 1894 and 1895: Stephen S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, James L. Barker, Walter Frear.

Subscriptions, in advance, $2 50. Remit promptly by money-order, registered letter, draft or express to THE PACIFIC, No. 7 Montgomery avenue, San Francisco, P. O. Box 2348 Address all letters to THE PACIFIC.

OUR CITY CHURCH PROBLEM.

The problem of the city still continues to be portentous. When any new census return comes in, as lately of Iowa and Wisconsin, it is the large town that gives the large percentages of increase. The Home Missionary Secretary, Coit, ventures to think that in Massachusetts the country town shows a slight tendency to hold its own better, and he dreams that the electric railway system is going to draw the population toward the rural districts. But, evidently, that drift has not made itself felt yet in our far interior. A writer in the *Forum* tells us that in Indiana and Iowa half the townships, and in Illinois and Ohio more than half, were less populous in 1890 than in 1880. Where is this population that has left the township? It has swelled Cleveland, Milwaukee and Chicago.

The citizen who is a churchman consequently finds his distinctively ecclesiastical problems deepening upon his hands when he thinks how to evangelize effectively these congested centers. Some of our own confreres in the Monday Club some months ago discussed with some spirit the relative efficiency of the smaller or larger congregations. The real matter to be solved, however, was the fair distribution of our membership over the territory of any city, so that the burdens should be more equitably borne, and the whole force of the Congregational people in the given territory reach with the greatest economy every part. A Methodist minister has been exposing a similar situation even in his own group of churches, although it is usually supposed that that polity provides for more authoritative management. But, evidently, the inequalities among the preachers as to salary and effective support of their work press heavily. Naturally the remedy suggested is a scheme which is more or less collegiate, under which should be realized for the Methodists Dr. L. W. Bacon's favorite and wider dream of "one church in a town." A secular journal near us, commenting on the above statements, proceeds to make use of a certain Episcopalian's lament over the overlapping of Christian forces in an Eastern city, and expatiates on what it names "the cathedral plan" for unifying the churches.

There can be no difference of opinion as to the fact that the city problem tasks our wisdom for the Lord's business. It is equally plain that it is folly to leave church extension and church sustentation merely to the local action of purely independent and often competing congregations. In some way the strong should share more closely with the weak. The whole should have some voice in the interests of every part. For the individual congregation does not live for itself, and seldom lives wholly from itself. Nor when it dies, is its death a matter with which its fellows have no concern. Complaint is made, for example, this very week from St. Louis, because a church sold its valuable property and made a union with another church without much, if any, concert with its sister churches, although its action affected the welfare of the whole Congregational interests in the city. Now, we have not much genius as a denomination for consolidation on either the collegiate or cathedral plan, but we have a genius, unless we are untrue to our ideal, for fellowship and co-operation. The co-operation is not fixed up for us from without, nor from some self-assumed authority from within our own ranks; but the ranks themselves, moved by a large sense of the general good of the cause, designate some conference, society, committee or superintendent to attend to church extending, and to what is more important, church strengthening. Let us choose the wisest among us to give this attention, and let us hold up their hands. Draw together, Congregational churches of San Francisco and Oakland, and may the praise that strangers and friends have bestowed upon Chicago city missions be shared by you.

The theological students at Berlin have fallen off from 688 in 1891–2 to 389 the present semester. Ritschlian teaching is said to be very popular among young men, but it does not seem to attract them to the ministry.

We have noted some indication of a movement for a Bible or Christian workers' school in or near this city. We do not know what encouragement there may be for a special institution of this sort. There is increasing demand for men and women who, if not equipped for the pastorate, are nevertheless trained for various forms of labor, as Bible-readers, teachers, and helpers generally among the churches. It should be clearly understood that in the Pacific Theological Seminary at Oakland there is, in addition to the usual courses for graduates, the department of the English Bible study, under the care of Professor J. H. Goodell, who now gives his whole time to this work. He has proven himself exceedingly well adapted to the service assigned him. The faculty have indicated, too, their intention to offer the privileges of this course to young women, if well qualified. Indeed, there is welcome for women equally with men to any of the classes. Suitable arrangements are made for rooms in South Hall to such. There would seem to be decided advantage in utilizing the atmosphere of a Seminary already well established, and of a library growing exceptionally rich in the books that pertain to the interpretation of the Scriptures. The term begins on the 3d of September.

One often hears in circles where the wish or theory is father to the thought large estimates as to the number of Jews who have taken up their residence in Jerusalem. That increased number is deemed a sign of the times. Events are hastening to the restoration of the Hebrew people to their ancestral land. The Messiah will soon set up his kingdom in the Holy City. It may be so, but it is not best to build on rumors. The Rev. Dr. Selah Merrill, who, some will remember, once filled the pulpit of our Third church in this city, and who has since been twice consul in Jerusalem, estimates the population of Jerusalem as 47,000—8,000 Christians, 12,000 Mohammedans and 2,700 Jews. Outside of the city there are about 16,000 Jews; 43,000, then, in all Palestine. In 1891 the Turkish government prohibited the immigration, and since then there has been small if any increase.

BRIEF NOTES.

Oh, that all statesmen as eminent mentally and socially as Sir William Vernon Harcourt were able at risk of defeat at the polls to speak for temperance legislation as he did at Derby! "I believe from the bottom of my heart that of all social reforms it is the most necessary, the most urgent and the most beneficent."

Our old room-mate, Dr. John Bascom, who is a radical reformer, and who apparently could subscribe to the platform of a recent conference at Staten Island which advocated direct legislation by the people, nationalization of monopolies, equal suffrage without distinction of sex, no land tenure without use and occupancy, and prohibition of liquor sales, yet was obliged to protest against unlimited coinage of silver and gold at 16 to 1—for he said this plank nullified the good of all the others.

We used to think the Bible was not a large collection. We remember the wonderful compendiousness of it was given by our professor of apologetics as one of the proofs of special divine inspiration. For, otherwise, the authors would have been prolix and voluminous out of all bounds. That might seem so, when we are told that the Tripitaka, the Buddhist Scriptures, equals about fifteen Old Testaments. Nevertheless, let one read the Bible right through in Hebrew and Greek, and be careful in his reading, and the Book will grow upon him. It will be too large for him.

It is natural that there should come about a revised study of missionary economics, in the foreign as well as in the home field. Dr. Henry Blodgett of China, at Clifton Springs, the other day, rather surprised the assembled missionaries there by advocating that young men and women should tender their services as unmarried under a pledge of ten years' celibacy; also reduction in the style of living. The proposition was not received with great favor, but Dr. Blodgett is reported as being confident that within a decade his view will seem more wise and practicable. Per contra, there was lately a rumor of a relaxation of the rule of celibacy in the Roman church, and an English priest said, "If there was any truth in the rumor 50,000 priests would jump for joy."

Communications.

THE ANNUAL MEETING OF JAPAN MISSION.

AMERICAN BOARD.

The annual meeting of the Japan Mission was held this year, as during the past five years, in the buildings of Kobe College. Sixty-one members of the Mission were present, of whom twenty-three were men, twenty-one were single ladies, and seventeen were married ladies. Besides the regular members of the Mission, there were also present twenty-eight children and two or three persons from outside, one of whom, Rev. C. A. Stanley, is a member of the American Board's North China Mission. The extraordinary coolness of the weather rendered our meeting this year especially comfortable.

The meeting began on July 4th, at 2 P. M., and continued a full week, closing on the 11th, at 6 P. M. Two sessions were held each day, and sometimes three. The hours between the sessions were filled with committee meetings and social intercourse. The arrangement whereby we all take our meals together in the large dining hall of the college is an exceedingly pleasant feature of our annual meeting. It helps to give our annual meeting the nature of a large family reunion, as in truth it is.

The Chairman this year was Rev. W. W. Curtis of Sendai. Rev. Sidney L. Gulick preached the annual sermon, taking as his text I Cor. i: 17, 22—"For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void." "Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified."

Among the first items of business was the reading of the pleasant letter from Rev. T. Harada, chairman of the recent annual meeting of the Kumiai churches, announcing their decision to assume the entire support of the Japan Missionary Society. The mission appointed its chairman to make a suitable reply. The business and discussions of the meeting had chief reference to the coming of the deputation. Three specially prepared papers were presented, one on "The Deputation," by Rev. D. C. Greene, D.D., and two on "The Situation and the Mission Policy in View of It," by Rev. D. W. Learned, Ph.D., and Rev. Sidney L. Gulick, M. A. The discussion on these three papers and on the resolutions proposed by the committees to whom the papers were referred brought out pretty clearly the thought of the various members of the mission on these points. The great importance of the forward movement of the Kumiai churches was duly recognized. All were unanimous in expressing their earnest desire, while helping on this movement of the churches for complete financial and organic independence, to retain the most cordial fellowship. Emphasis was also laid on the desirability of each missionary having his or her own personal work. The nature and extent of the future work of the American Board in Japan and the leading characteristics of the present theological situation likewise received considerable attention.

In view of the fact that the deputation is to come to Japan in the near future, it did not seem desirable to make any general decisions of wide bearing. We need to know the thought and purpose of the American Board with reference to the continuance of its work in Japan before it will be possible for us to adopt any definite or constructive mission policy. On account of the financial difficulties in which all the Mission Boards of the United States now find themselves, as well as because of the growth and independence of the Kumiai churches and for other reasons; too, some, both in the States and here, are thinking that this is a suitable time to bring the Japan Mission to a close in the more or less near future. It is hoped by us all that by the time of our next annual meeting we shall know just what the purpose of the American Board is, and that then the Japan Mission can define its future course and method of work. Meanwhile it is our unanimous desire, both as a mission and as individuals, maintaining the most cordial of relations with all the churches and workers, to do whatever is in our power to help on the growth of the kingdom of Christ in Japan, for whose complete and early establishment we labor, wait and pray. S. L. G.

OSAKA, Japan, July 18th.

A GLANCE AT THINGS IN CHINA.

BY REV. J. E. WALKER.

On missionary maps it is customary to mark mission stations by a red mark underneath, or a red circle around the place. So also in the press and rush of human affairs there is no way of attracting attention to a place or country like bloody battles or massacres. China and Armenia again have had the red marks attached.

Those who have been warning our people that China had a navy stronger than ours, and so we had better mend our treatment of the Chinese in our midst, seem rather to be put to shame by her utter collapse alike on sea and land. Li HungChang's boast, nearly twenty years ago, that China would get her internal affairs arranged in twenty years, and then would be ready to settle scores with other nations, proves only an empty boast. Those who knew the true state of her internal affairs knew that the universal clannishness and corruption could not be overcome in any score of years. Yet the inferiority of the Chinese to the Japanese was not so great after all. Captain Lang, who had been the English instructor of the Chinese navy, was dismissed one year too soon. He said at the time that another year's drill would have put the Chinese navy into a thoroughly effective condition. It was the lack of this one year's drill, and the slightly superior speed of the Japanese vessels that defeated the navy. It was much the same on land. Had the Chinese soldiers only been a little better armed and a little better drilled, the result might have been different. One Chinese soldier, when questioned as to why he ran away, said that the Japanese bullets would hit them, but theirs would not hit the Japanese. Another said, "The Japanese soldiers were not men but spooks; for their bullets would hit us, but ours would not hit them."

Doubtless many in America anticipate that the payment of such an enormous war indemnity in silver will raise the price of this metal. That remains to be seen. There must be immense hoards of silver in China; and will not the raising of this vast sum compel the bringing out of great quantities of silver from these hoards, and so in the end cheapen rather than enhance its price. Cheap silver is a grand help to missions in the far East; and unless the home churches give more liberally of their gold, we must have cheap silver. Perhaps the Lord will keep silver down till contributions come up. I know that to most persons foreign missions are but a small affair; and the idea that they are the pivot around which all international affairs must revolve would seem to them absurd. And yet if the Lord of glory was crucified to save men, and has all authority in heaven and on earth for the carrying on of the work of saving men, then it must be that the work of saving men is the pivot around which Christ is making everything else revolve.

If I did not have faith in Christ's sovereign guidance, I should hardly care to live in China now for a few years. The emperor of China is a Tartar, a race hated by the Chinese. The prestige of the imperial government has been badly damaged; and prestige counts for a great deal in this land. There must come now years of heavy taxation, exciting universal discontent; and any agitator who would persuade the Chinese that all this humiliation and loss is the fault of the Tartar emperor will find ready listeners. But the corruption, cowardice, clannishness and discord which have disgraced China, are the fault of the Chinese themselves; and these things will stand in the way of any serious assaults on the imperial government. The collection of the war indemnity will compel a purification of Chinese politics, and combine with other influences to work a general movement forward, so that the next ten years will be just the time to be in China.

It used to be said, "If you want to get on well with an Indian, first knock him down, and then treat him fairly." So now China has been knocked down, and this is the time to work for her salvation.

SHAOWN, Foochow, China, June 17, 1895.

WAYSIDE NOTES—SINGAPORE.

BY ADELAIDE DAUGHADAY.

The China Sea does not enjoy a a good reputation—fierce storms often sweep its waters. Fortunately we left Hongkong soon after one of them, and were safely anchored in the harbor of Singapore before a second and more severe one prevailed.

The mountainous coast of the mainland of China seemed very pretty as we looked at it day by day. Indeed, it had been very difficult for us to believe there could be any loveliness in China, as we had always associated moral darkness with physical gloom; and so the beauty we have seen here and there in that country has been a surprise.

Sailing southward we have daily made slight changes of clothing, each one growing more summer-like, until, when Singapore is reached, all blossom out in straw hats and white garments.

Here the wharf is crowded with all sorts and conditions of men. Foreign merchants and steamship agents look cool in white linen and helmets; natives from Java and Sumatra are gay in brilliant cotton skirts and jackets; Chinese throng the gangway to welcome the hundreds of their nationals whom we have brought from Hongkong; Tamils from India are discharging the ship's cargo; the Malay, very poor, but too proud to work, regards these with contempt, but honors the new arrivals with languid interest for a little while, then retires to attend to the great business of his life—sleeping.

Peddlers swoop down upon us with their tortoise shell and jewels. We must stay on deck, as the heat is too oppressive below, so we are at their mercy. We finally escape by going on shore and taking *gharris* for the Botanical Garden. As a schedule of prices hangs in each *gharri* we feel equal to the situation; but vain hope! as soon as well outside the city, and in his power, our *gharri-wallah* strikes for high wages. We point to the card; he shakes his head with fierce determination. By the natural arithmetic of the ten fingers, we offer a little more money. He is appeased, and we give ourselves up to the enjoyment of the luxuriant tropical vegetation. The peace we have purchased proves to be but temporary, for arriving at the gateway of the garden, the driver, recovering from the effects of the first *backsheesh*, demands another and much larger one.

"Is this sort of thing to go on at short intervals?" we ask. Certainly the line must be drawn somewhere, so we refuse. Our native friend combs out his long locks with his fingers, and forms it into a tight little knot at the back of his head like a Spartan preparing for battle, then girding his scant cotton skirt around him, he is ready for the fray. On our part there is calm, silent resistance. Deep solemnity prevails for twenty minutes, then we descend and walk leisurely through the beautiful garden. Returning to the entrance, a beaming brown face welcomes us, whose owner helps us into the carriage with the utmost consideration, and we have a most harmonious, enjoyable ride back to our floating home. Here the clamor is renewed, but the officers of the steamer come to the rescue and make short work of payment and dismissal. We go on shore every day during our stay with a similar experience.

The houses in Singapore are built for warm weather. We are reminded of the saying, "Visit a hot country in summer and a cold country in winter." As Singapore is but a degree and a half north of the equator here it is always summer-land, and the people know how to adapt themselves to the climate. Entering one of these homes from the burning sunshine, one is met on the threshhold by a breath of cool, flower-scented air, and the subdued light, stone pavement and sound of splashing water give an instant sense of rest and refreshment.

The pupils of a mission school for girls were Chinese, with a small sprinkling of Malays, but all spoke Malay, and wore the Malay dress. They sang for us very sweetly, both in Malay and English, and we were surprised at the softness of the Chinese voices so, entirely different to those we heard in China. Whether this is owing to differences of climate, or, being boarding pupils, they hear only kind, gentle sounds around them, no one seems able to decide. Many of these are orphans, or are children of very poor Chinese and Malays, who gladly give them to foreigners, not seeming to care what becomes of them. Thus, being saved from the evil influences of native home life and given Christian education, many develop into intelligent, attractive young women. We also visited a large school for Chinese boys. In the very large Chinese population of Singapore are many prosperous Chinese merchants, who are willing to give generously toward

the education of their boys (but not of their girls), and so this school is fully self-supporting. The foreign teachers are Christians, and are permitted to exert a strong, personal influence upon them.

These earnest men and women are also endeavoring to arrest the drinking habits (as far as word, example and distribution of temperance literature can go toward stemming what seems like a strong current) of Europeans and natives, and by their unflagging devotion are compelling some degree of success. The utter recklessness that foreign residents display in excesses of eating and drinking is simply astonishing. An Irishman, writing home about the intemperate habits of the English in India, forcibly, if blunderingly, told the truth. He said: "The English come here and eat and eat and, drink —oh, how they drink! and die; and then they have the audacity to write home and lay all the blame upon the climate." Whatever is achieved in Christian and temperance work in the far east is despite the bad example of non-christian foreigners.

Another twenty-four hours' sailing, and we come to Penang. Here, as at Singapore, in the Botanical Garden, is a rich collection of orchids and palm-trees. The heat is intense, and we are grateful for the awnings and punkahs of the steamer. Natives, with their canoes piled high with beautiful sea shells, offer them in the early morning at extravagant prices, but in the evening sell the entire boat-load for a trifling sum. Other peddlers bring all sorts of things for sale, from live apes and ostrich eggs down to seaweed.

One week away from the Malay Peninsula is Ceylon, "the pearl of the Orient." Upon arrival in some large cities one sees the notice, "Beware of pickpockets." In San Francisco one is reminded of earthquakes by such advertisements as, "This hotel is positively earthquake proof." In Colombo one is exhorted everywhere, "Guard against sunstroke," by the numerous venders of umbrellas, pith hats, and various drinks.

We guard against sunstroke by taking an early train for Kandy among the highlands of Ceylon; but not before we have visited the market to see the bewildering display of fruits and vegetables of (to us) known and unknown varieties, including green cocoanuts, mangoes, papaya, custard apples, and the jak fruit; also the cinnamon gardens, and the rare collection of preserved tropical birds, fishes, etc., at the museum. A cinnamon grove is disappointing, as the trees are small, ragged-looking shrubs; neither does one inhale the "spicy breezes" that the poet tells us "blow soft o'er Ceylon's isle." The "breezes" are often redolent of many odors neither spicy nor pleasant.

In Colombo we began to see men wearing ear-rings, and the wealthy had many brilliant gems set in the rim of the ear, while women had clusters of rings dependent from the nostrils. Natives bring on the steamer for sale diamonds, emeralds, cats' eyes, and moon-stones, and decoy the unwary traveler into a dark corner to notice the brilliance by the light of a wax taper; but a flourishing trade is prevented by the remark of old "voyageurs"—"probably most of these are manufactured in Birmingham."

(To be Continued.)

Of nothing can we be more sure than this—that if we cannot sanctify our present lot, we could sanctify no other.—*Martineau.*

AN EXPERT WANTED.

BY REV. W. A. TENNEY.

The following statistics are taken chiefly from the Year Book for 1894; but the value of church buildings and the salaries of pastors can be found only in the minutes of the General Association for 1894, which came to hand after the other compilation had been completed. Only the number of resident members is given and the additions on confession. The per cent of increase and the cost per convert are found by computation from the other figures given. Four of our largest and richest churches are given, which are located in four great centers of population. Linked with each of these is the smallest and financially weakest church nearest to it. It will be seen at a glance that the per cent of increase and the cost per convert vary but little from the inverse proportion to the amount of capital invested and the rate of current expenditure.

CONGREGATIONAL CHURCHES OF NORTHERN CALIFORNIA.

Names	No. of Members	Received on Confession	Per cent. Increase	Value of Church Buildings	Current Expenses	Salaries of Pastors	Cost per Convert
First, Oakland	1132	20	1	$125,000	$14,950	$6,400	$ 747
Fourth, Oakland	93	12	12	4 250	1,450	900	120
First, San Francisco	937	53	5	150,000	12,500	4,000	273
Olivet, San Francisco	105	18	17	10,000	1,682	1,200	93
Sacramento	343	5	1	15,000	5,370	2,500	1,248
Rio Vista	114	24	21	4,000	1,248	1,100	52
Santa Cruz	321	14	4	30,000	3,373	1,500	241
Soquel	77	29	37	3,000	1,310	1,000	45

UNITED STATES.

Names	Members	Expenses	Rec'd on Confess'n	Cost per Convert	Per cent. Increase
Boston, Mass.—Old South	484	$21,138	13	$1 626	2
Swedish	176	1,730	20	86	11
Brooklyn, N. Y.—Pilgrim	1045	25,200	33	760	2
Beecher Memorial	167	2,079	21	99	12
New York City—Tabernacle	868	39,748	14	2,839	1
North	189	3,500	21	166	11
Connecticut—First, New Haven	408	9,958	0	Scholarship	0
Taylor	95	1,056	13	81	18

Four churches are selected from the country at large for four different reasons. The Old South, Boston, is supposed to possess the largest amount of property; the Broadway Tabernacle disburses the largest amount in current expenses; the pastor of Pilgrim, Brooklyn, has for years stood at the head of pulpit orators; the First, New Haven, is in a center of educational privileges, and both pastor and members occupy a high scholastic rank.

The ratio of average current expenses of the four rich churches in California to the four poor churches is as 6 to 1; and the per cent of increase is as 1 to 7.

The ratio of average expenses of the four rich churches at large, as given, to the four poor churches is as 9 to 1; and the per cent of increase is as 1 to 10. Fractions are not included in either case.

In a recent number of the *Ram's Horn* the editor gives these startling statistics: The ten largest and richest Congregational churches in Chicago, with a property investment of $1,050,000, and a disbursement last year in current expenses of $177,568, received on confession 306 members, at an average cost of $580 per convert. The Chicago-avenue, known as Moody's church, received on confession 327 members, at a cost of $27 per convert. The number added to the Chicago-avenue exceeded by twenty-one the aggregate number added to the ten largest and richest churches, and at less than one-nineteenth of the expense. If the number of converted sinners is to be reckoned as the dividends of the funds employed in church operations, then there must be some lack of wisdom in the investment, especially when the dividends are in the inverse proportion to the capital invested. Is it not about time to call in an expert to balance the accounts? Is there anything in the Word of God to justify such enormous expenditures in the rich and large churches? The Word of God turns its calcium light on this dark problem.

I. The kingdom of Christ is not promoted by secular scholarship, which commands a premium in the church market. For it is written, "I will destroy the wisdom of the wise, and the prudence of the prudent will I reject. Hath not God made foolish the wisdom of the world? Because the foolishness of God is wiser than men." (I Cor. i: 19, 20, 25.)

II. Souls are not saved by classic oratory and sensational eloquence, which are knocked down to the highest bidder at the church fairs. From the standpoint of oratory the esthetic critics said of the "very chiefest apostle, his bodily presence is weak and his speech contemptible." He declares to his brethren, "When I came to you, I came not with excellency of speech or of wisdom. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (II Cor. x: 10; I Cor. ii: 1–4).

III. The Holy Spirit is not on sale at the church exchange. "He offered them money, saying, Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii: 18–20). The employment of money, of learning and of social rank is just as impotent now as in the time of Christ to produce spiritual results. The only human instrument God uses in saving sinners is a renewed and entirely consecrated soul, wielding the sword of the Spirit.

WHY WILL YE DIE?

It is a fact that all men must die. It is also a fact that all will carry with them into the world beyond the very same character they formed while here. It is, moreover, a fact that all souls will go right on developing forever the same character they formed to begin with (evolution is onward and not backward), unless an adequate force comes in to change the direction of the evolution. Throw a stone high into the air and it will fall back to the earth, unless it meets a resistance great enough to overcome the powers of gravitation; in that case it will fly back and up and on, just as long as it is followed and affected by the propelling force behind it. The difference between the motion of the stone and the onward movement of the soul in one direction is this: The motion of the stone is a physical necessity and a consequent certainty, while the movement of the soul is a moral probability and certainty; both are equally certain, but not equally necessary. The gospel takes for granted just what I have said above, and comes in as a divine adequate force to change the direction of the soul's evolution. The necessity of such a reactionary force grows out of the truth of what is above assumed and everywhere admitted. It was in view of this assumption and admission that Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." All the tendencies of depraved nature are away from God, and not towards God.

A spiritual reactionary and evolutionary force must not only have power to check the sinner's course, and turn him around to the opposite, but must empower him to make head against his own depraved tendencies, former habits and unfavorable environment. This the gospel proposes to do and professes to do. Paul declares that the "gospel is the power of God unto salvation to every one that believeth"—not the letter, nor the truths revealed, but the power of God that goes with the truth to make it efficient. Reader, make an analysis of your soul; take in all its possibilities, and in making out your diagnosis, take fully into consideration all its wants and depraved tendencies, and then examine the gospel in all its redemptive detail and adaptiveness, and see for yourself its fitness as a converting and evolutionizing force. Test it, test it for yourself. Examine this subject; it has to do with your eternal welfare. I have pondered over it for sixty years, and I declare to you and all the world that it is the profoundest and grandest system of philosophy that this world ever saw. O man, is it nothing to you that you must soon die? Is it nothing to you that you must take with you into the eternal state the very character you are now forming? Is it nothing to you that this character will go right on developing forever on the same line? And is it nothing to you that God in mercy has placed right in your way a redeeming force to check your course, which you must accept or reject? If you are right, then go on; but if wrong, then halt, and turn; for why will ye die?

J. W. BRIER, Sr.

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a lifelong struggle that makes us valiant.—*H. W. Beecher.*

LETTER FROM SWEDEN.

July 22, 1895.

The State church (which is Lutheran Protestant, with a pro-Romish flavor, with its great crucifix in the church) and its parochial system oblige the clergy to be personally acquainted with the state of their people; the government makes them, in fact, its moral police. All persons must by law possess a certain amount of religious knowledge and education. They must be confirmed, and for that end read and write, and undergo six months religious instruction from the priest. Should any person be brought to trial and found in a state of total ignorance, the officers of the government write to the priest of his parish to inquire how that person came to be so neglected, and he is obliged to assign a cause.

Here is the form used in publishing the bans of marriage—a form for which there is no escape by license:

"A Christian matrimonial conjunction is publicated to this congregation between A. B., etc.; and to them we wish good luck and benediction and happiness from God, who instituted matrimony."

A stranger naturally complains of the inordinate length of the prescribed services, seldom under two hours, and often with high-backed pews, which are necessarily fatiguing to the weakly and to ladies. The singing is confined to a semi-chanting of non-metrical words, and is heartily joined in by the congregation, who remain seated, as they used to do everywhere in Scotland. It cannot be said that there is much to rouse the inertia of the worshipers, and I am not surprised to find a great development of the Salvation Army since I visited Scandinavia ten years since. Their methods, their hymns, their singing have a rousing feeling with them; though it cannot be said that their teaching of doctrines is very deep, nor that there is any excessive use made of the Bible. Personal experience and brief declamatory addresses may, indeed, stir the feelings, but they never build up a broad and intelligent Christianity. Is it not time that General Booth recognized this, and provided for more Biblical instruction being given to those who lead its worship?

A more absurd practice than that of putting the pictures of deceased pastors in churches from whence those of saints are banished, can scarcely be conceived. There are other pictures, also, that take the side of loyalty, rather than piety, in some of the country churches. I have seen Charles XII capering on horseback at the side of the altar, his charger's feet raised over the heads of his soldiers, who are engaged with bayonets beneath them. And the companion of this strange altar-piece, at the other side, was the common print of Bernadotte, with his hand on the sword which he seems always trying to draw. What subjects for contemplation to a Christian congregation!

After the wine is "administered" by the priest at the Lord's Supper, the following beautiful prayer is offered:

"We thank Thee, Almighty Father, who, through Thy Son, Jesus Christ, has instituted this holy supper for our comfort and salvation, and we pray Thee grant us grace so to celebrate the memory of Jesus in the world, that we also may become partakers of the great supper in heaven. Amen."

The Swedes show great attention to their graveyards, and frequently guard off their separate family burying-places in a unique manner. The plot of ground, sometimes twenty feet square, is fenced with indigenous trees, kept to dwarf hedge shape, and inside the surface may be merely sand or fine gravel. A garden seat or two may often be seen, the place being intended for quiet and meditation. Tombstones are not elaborate, texts of Scripture but sparingly used, and a verse of a hymn hardly ever seen. Here are a few rather noticeable inscriptions, which certainly lose in the transcribing:

"Farewell! Now will I sleep and live in the home of peace."

"Oh, ye be soon welcome to the same good rest. Delightful is the couch of repose, and the night is soon passed; farewell, my heart says. In the heavens we shall meet. Now all my thoughts I turn, Oh, Jesus Christ, to thee."

"Into Thy merciful hands I commit myself. Now I can depart from sorrow, vanity and want, and forever be with thee, O Jesus Christ."

I had thought that dissenters were unknown; and, indeed, they consti tute but a small percentage of professing Christians. Apart from the New Church (Swedenborgian's, to whom I will refer in my next), we are, of course, numerically weak; but I had the advantage of conferring with the very talented lady who writes regularly from these northern lands to the New York *Tribune*, and her opinion is that there are more Non-conformists than appear on the surface. Singularly enough, the descriptive term for such outsiders is, she assured us, the exact equivalent of that of the Bereans of old, who searched the Scriptures daily for themselves. It is no mean character that is implied in this appellation.

What a pleasant feature it is, the general clean-up which the people engage in at six o'clock on Saturday evening. Everything is put in order for the Lord's Day, and a sense of calm seems to come over the very atmosphere. But on Sunday night, at the same hour, the conventional Sabbath ends, and a good deal of "life" is to be seen in the beer gardens and elsewhere. This does not apply alone to Gothenburg, but to quiet, rural places that seem almost out of the world, in this extended low tableland of wood, and lake, and bare rock, and cultivated patches between, as the case may be. I was still less taken with the vaunted "Gothenburg system" than ever before. The affair is, indeed, a gigantic fraud, as far as improving the sobriety of the people is concerned. Granted that the municipality keeps in its own hands the sale of spirits, and that there is a decrease in the direct volume of whisky consumed, there is an increasing multiplication of low dens where ale, porter and kindred stuffs are sold, and the license for the sale of which is obtained by all comers on the easiest possible terms. Both on Sunday and on week days we saw more of absolutely drunken persons than we should meet in any part of Liverpool, containing, similarly, over 100,000 inhabitants. Disguise alcohol as you like, the bane remains in it, and the results are the same, according the quantity of actual proof spirit consumed. One is, indeed, glad to see the Good Templar movement developing so well in Sweden; blue ribbon badges are not infrequent, and in a town like the the one this is written at, with a population of 5,000, there is a very well-appointed meeting room, indeed. In hotels a good deal of raw spirit is still consumed at meals; in places of public resort, such as parks or pleasure grounds, the consumption is very gross indeed.

T. BOWICK.

KARLSTADT, Central Sweden.

THE PAPER MISSION.

When I first began preaching in Idaho, twenty-four years ago, I occasionally put Sabbath-school papers in my pocket, on different trips, to give to children in scattered settlements who had no Sabbath-school which they could attend. One morning, very early, I started in the stage from Boise City to Silver City. When we had traveled fifteen miles, we stopped for breakfast at a station kept by a man with a family, but with no neighbors. I gave the two children each a paper, and thought very little more about it. Two years afterwards I went about the same distance in another direction to preach one Sabbath, and was invited to stay with a certain family. I did not recognize them, but they knew me, for they had kept the above mentioned stage station when I was there. They asked me if I remembered giving the children those papers. I barely called it to mind. The mother said that the children were so well pleased with them that they learned by heart everything that was in them. I was certainly very much surprised; but thought, if you and any others are as glad to get them as these children were, you ought to have them, and you shall have them, if I can furnish them. So, for more than twenty years, I have monthly sent out from about fifty to one hundred Sabbath-school papers to children, where there is no Sabbath-school, with whom I have become acquainted. Some of them I seldom hear from, but I have had some very pleasant experiences in regard to some; and I seldom meet either the children who receive them or their parents, but what I am welcomed very cordially. They have learned that I do not forget them, and they do not forget me.

One day I had been tramping all day long on the Elwha river, below Port Angelos. There was one family on the west side, where I found myself at night—the only one in that region—and they had moved there since the last trip I had made to the place, although I had stayed at the same house a few years before. About half past eight, long after dark, I reached their house, and asked if I might stay there. The husband and most of the children had retired, but the wife said they could not keep me, as they had no place for me to stay. I told her I could sleep on the floor or anywhere, and did not need much bedding, as I had an oil-skin coat. But she refused absolutely, after I had reasoned with her all that seemed to me to be wise, and told me I could go up the valley a half a mile to an Indian's house, named Boston Charley. I was quite disappointed, but as I was about to go out of the house I took out some Sabbath-school papers from my pocket and offered them to her for her children. I presume she was quite surprised, for I doubt whether any one had ever done so in her house. She took them, and concluded I was neither a bear, or cowboy, or tramp, and said they had a little room they sometimes used for a shoemaker shop, and if I was willing to sleep on the floor there she could give me a little bedding. I gladly accepted it, for it was all I needed, although the room was so short that I could hardly stretch out full length in it. The next morning we became somewhat acquainted, and I found that they had lived in Southern Oregon, where they had been acquainted with my father-in law, and it resulted in a very pleasant time.

Last June I was called to attend a funeral about seventeen miles from home. In returning it was necessary for my son and myself to stay all night on the way. The lady of the house sent my wife a very beautiful cream-colored rose in a keg, because she said I had been sending her son Sabbath-school papers, and she wished to show her gratitude. Times were very hard with them, and they had also met with some losses, and hence she could not pay me in money for them; but if I would accept it, she would like to give us that rose. I gladly brought it home. It was a few days before Children's Day, and that rose occupied a prominent place on the table on Children's Sabbath, and its story was told to the Sabbath-school.

At another time I received a very kind letter of thanks from a man for the papers sent to his children, with an urgent request to call at his house should I pass that way. It was a year or two before I had an opportunity to do so. But at last he moved into a neighborhood where I regularly preached. I was often at his house, found him to be as near a Universalist as anything, and never could get him to come to church; but he treated me very kindly, and his wife and children came to church and Sabbath-school. I have often thought how thankful even a man of his religious opinions was for Sabbath-school papers for his children. He recognized my kindness, and he recognized the worth of the papers to his children. So the seed grows. We shall know more of the value of such work hereafter. M. E.

FROM IOWA.

Memorial services for Rev. E. B. Turner, deceased, were held in the Congregational church in Owego (not Oswego, as printed week before the last) Sunday evening, July 13th. A large congregation gathered, including many from other churches, and after an address by the pastor, Rev. William Salter, D.D., of Burlington, Iowa, a classmate of Mr. Turner at Andover, and with him a member of the "Iowa Band," who was present, spoke feelingly of the character and work of his co-laborer. The church was elaborately decorated by the ladies with flowers and plants, as well as the family pew, with a large anchor and crown at the end next the aisle, where Mr. Turner's familiar form was so regularly seen of late years.

The Grinnell, Iowa, *Herald* says: "That the trustees of Iowa College, the oldest institution of the kind in the State, are making arrangements for an elaborate jubilee celebration of its semi-centennial. It will be fifty years in 1896 since the charter was recorded, and in 1897 the first class of three was organized [of which Rev. W. Windsor, pastor of our Campbell church, and his brother were members]. Few of the founders still live, and scarcely any of the original teachers. It is hoped that the most noteworthy of its early financial agents, Dr. J. C. Holbrook, now of California; Dr. Magoun, the first President, and others, will take a conspicuous part in the celebration, and that there will be a large gathering of the alumni from various fields of labor."

SOUTHERN OREGON CHAUTAUQUA, ETC.

The Southern Oregon Chautauqua Association held its third annual session July 10th to 19th inclusive. By the large attendance of its own members and the increased number of visitors from neighboring towns, this assembly promises life and influence, moral and intellectual, for these parts. It must seem to the casual observer of times and places that Ashland is well selected as the home of this Chautauqua. Its prominence as a railroad town, its wide scope of country to draw from without treading down the fields of promise of the omnivorous Portland on the north or your own on the south, create a desire to till diligently, while its natural attractions ought to be known far and wide. As a fine summer resort the city has incipient and hopeful buds. It can boast of a canyon five miles long of wondrous beauty. Both the art instructor of last year, your own Professor John Ivery, and his friend, Professor Straus of your First church, were surprised at bits of beauty, while the latter claimed there were subjects for weeks of profitable work in painting in Ashland canyon, almost within a stone's throw of the Chautauqua building. Soda and sulphur springs abound near the city. As headquarters for excursions, or delightful fishing or hunting trips, to the Siskiyou Cascade mountains for scenery or natural history studies, there is no better spot known to the writer.

The Chautauqua is well housed for a summer school. Its building, in the form of a beehive, is in the midst of an apple-tree grove. From one door the clear mountain water can be seen flowing by, and from two doors one can enter the opening of the picturesque canyon. Here is the cool shade of tall alder trees, groups of tents, and booths for W. C. T. U. work are seen. Few spots are so favorable for the rest from heat and the daily wear of attendance as a crowded program of Chautauqua presents.

The aim and work of Chautauqua are so well known to your readers as to need no new exposition from this quarter. This year's program was filled with earnest and timely themes, and the speakers vied with one another in being up to the latest modern thought movements. Woman's work, for example, received full handling in most of its phases. Mrs. Ada Unruh conducted a daily school of methods of work for W. C. T. U. workers, and she stayed with the sisters all through the session. No doubt, they are well coached for this year's campaign. The W. C. T. U. were given one day on the program. Their State President, Mrs. N. W. Kinney of Astoria, gave a rousing lecture on temperance proper, one evening, to a packed house. Under the guise of "The Lady or the Tiger, Which ?" she brought into dramatic light the five classes of men who are watching the young man open the door of fate—to destruction or to bliss. If the words of the male speakers are indicative of the opinion of the voters of the State of Oregon, we soon shall have woman's suffrage. Nearly all went out of their way to state their attitude on this question. Some of them were candid enough to declare that the privilege should be guarded and qualified, even unto duty on the part of all citizens, with forfeiture of the right as a penalty for refusal to exercise it. Woman's sphere was admitted to be as broad as her abilities and qualifications. One standard of morality for both sexes was the theme for considerable lay preaching. All speakers on such themes received full attention and approbation from the large number of non-voters present. Much hungry soil was thus irrigated.

Social questions were kept well to the front by the heavy guns of the occasion. All feel there is a social question; but exactly what its issue would be, or what remedy could now be applied, has not been clearly told. The eloquent and pleasing Rev. Dr. Chas. E Locke of Portland sounded the firing when he declared that a social crisis was pending. Rev. Dr. F. W. Gunsaulus of Chicago, in his famous "Savanarola," showed that a revolution was threatening when the rich corrupt church and State. The Populist leader, Thomas V. Cator, Esq., of San Francisco, showed what could be done under co-operation for the masses.

The full and facetious James Clement Ambrose of Evanston, Ill, maintained that politics was a matter of life and death for social questions. Thus it seems evident that for a time, at least, the people are to turn attention to their present well-being, as a topic that must be digested.

The religious side of the present day thought was also well illustrated in all departments of the speaking. Of course, this was not wholly unintentional; for the Association began with a Sunday-school rally, while each public meeting was opened by prayer and closed with the benediction. Dr. Locke's pending social crisis was to be met by the Christian hero of the future, who was to be "every inch a man." Dr. Gunsaulus' hero was a Christian preacher of the clearest and boldest type. The learned and eloquent Doctor spent a morning hour in showing how the spirit of the present was heralded by Wordsworth, Coleridge, Shelley, three English poets, at the beginning of the century; and how the religious Browning was again turning thought to the Christ as the star of hope for coming days. James Clement Ambrose had no faith for a State or for the future without the Christian element as its spirit and life.

Such themes and such speakers cannot fail to leave an impress and stimulus, if not actual inspiration, upon the young minds that come under them. Here is a chance for parents to put their children under instruction where good cannot fail to result. We wish some more of our good Congregational people could feel that this Chautauqua is for them, and that they must have it. At a small expense it is possible for our people in Southern Oregon and in Northern California thus to get some of the choicest feasts in mind and spirit. If any should want extra good schooling for their children, they can find it in the Ashland public schools, and in the new normal school just to open in September.

Of the local talent employed in the Chautauqua, no mention obviously is made here. But we do call attention to the school of music—for the elements of music and for voice building, as well as a daily chorus class, under the lead of the able Professor W. F. Werschkul of Portland. Your Professor Straus was a great help, not only by his skill and enthusiasm in painting and lecture, but by his words and attendance on our religious meetings. We wish you would send us more such Christian scholars and gentlemen.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

If it seem to you that your correspondent is lonely, remember that he bridges the faith of our order from Eugene city, Oregon, to Hornbrook, California, and that he gets dreadfully weary under such a weight, and longs for neighboring companions. Hon. J. W. Fairbank of First church, Seattle, has been here since the close of Chautauqua giving stereopticon exhibitions. His lecture and pictures on "Ben Hur" were well liked here, and were repeated at the request of the W. C. T. U. He gave also "Innocents Abroad" in the church of the writer, and last night helped him with some good views on the birth and death of Christ, making a very impressive service. The Rev. M. J. Luark of your State is here visiting his brother on his way back to his field. He occupied the pulpit of the writer yesterday morning, and brought greetings and cheer. Our Sunday-school is having an increase of attendance that doubles that of last year. (REV.) E. P. CHILDS.

ASHLAND, Or., July 29th.

FROM OREGON.

During the past week, President McClelland and wife returned from a two weeks' visit to Salt Lake, where they were the guests of his classmate, Prof. Tibbals, of Salt Lake College. While in Salt Lake, President McClelland met Miss Margaret Best, of Pennsylvania, who had been strongly recommended to him for the position of lady principal, and engaged her services. For several years past she has been teaching in Park College, near Kansas City, and her associates speak of her excellent qualities and capacity in the strongest terms of commendation. In making a tour of Eastern Oregon, Washington and Idaho, President McClelland was greatly encouraged to find so many young people who were planning to attend Pacific University the coming year.

A pleasant social occasion resulted the past week by an invitation from the Ladies' Home Missionary Society of the Hillsboro church to the Ladies' Home Missionary Society of the Forest Grove church. A delightful afternoon of fraternal intercourse was spent at the beautiful home of Mrs. W. D. Hare, and the day closed with an elegant tea served in the open air. Greetings were sent to a number of newly-formed auxiliary societies in the Willamette Valley.

Rev. Daniel Staver of the Astoria church has been taking a well-earned vacation at his old home at Forest Grove.

A number of the First church people of this city had the privilege of personally meeting Rev. Dr. Warren F. Day and wife of the Los Angeles First church as they passed through this city last Wednesday and Thursday on their way northward, where their summer vacation will be spent. They will return here in about two weeks, and then remain with us for ten days. Dr. Day will supply the pulpit on the 25th and on September 1st.

Rev. A. Rogers of the Forest Grove church preached in the First church to-day. He gave an able and timely sermon from James i: 1—"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." The central thought of the discourse was, "Which is the better life—the preferable life—one of selfishness or one of service ?" A forceful, earnest plea, supported by pertinent illustrations, strongly emphasized the value of an active, useful and consecrated life for others as a means of true happiness.

The Riverside Congregational church, Hood River, has given its pastor, Rev. J. L. Hershner, after one year's service, a call to remain as pastor for an indefinite time. A vacation has been granted him, which he and family will spend with friends in Polk county. Preliminary steps have been taken to build a parsonage, and the prospect for its completion is good. During the past year the membership of the church was doubled, lacking two.

A special effort is being made by the Oregon Branch of the Woman's Board of Missions of the Pacific, Mrs. Harriet D. McClelland, Forest Grove, President, and Mrs. John A. Bell, Portland, Treasurer, to raise the entire sum pledged a year ago, and to that end an earnest appeal has been sent to every church by the President, showing the imperative need there is for all pledges to be kept, so that the missionaries in the field may not be forced to suffer for want of the necessaries of life. A little self-denial on the part of many will help the cause greatly, and prevent those whose lives are scarcely anything but self-denial from actually suffering.

GEORGE H. HIMES.

PORTLAND, August 11th.

Austria has been one of the most intolerant of all the Roman Catholic governments. Her officers have been mainly Romanists. It is a most remarkable fact that now the premier of that empire, Count Kielmanseq, is a Protestant. This indicates both the growth of Protestantism in Austria and the gradual loss of Roman Catholic influence in governmental matters.

Cuticura

THE GREAT

SKIN CURE

Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.

CUTICURA REMEDIES are sold throughout the world. British depot: F. NEWBERY & SONS, London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

Home Circle.

With Christ.

Let self be crucified,
Nail all upon the tree,
Take up the cross I give,
And closely follow me.

Keep ever by my side,
Bearing my easy yoke,
For though the way be hard
It will my grace invoke.

And take thy daily cross,
Careful and prayerful be,
Walking the narrow road,
Drinking each cup with me.

And thus denying self,
The bitter will be sweet,
And I will make all plain
When round my throne we meet.

It is the test supreme
Which I to thee will give;
Enduring to the end
Thou wilt the crown receive.

Then follow me, the Christ,
In footsteps I have made.
Keeping my life within
Thy joys shall never fade.

Rich peace unspeakable
On earth by me is given,
And place at my right hand
Reserved for thee in heaven.

Dear Christ, I gladly take
Whatever path be Thine,
I joy in all the way
Which leads to bliss divine.

I joy in all the cross,
The yoke I gladly bear,
When Thou art by my side
Thou dost the burden share.

And when the journey ends,
I'll lay my burden down,
And from Thy loving hand
Receive a starry crown.

THE SHABBY COAT.

There was no denying it, the coat was decidedly shabby.

No matter how John brushed, and sponged, and rubbed it, and from long practice he had become tolerably expert in the application of flannel and hot water, the glory of the glossy garment had departed forever. It was white in the seams, frayed at the cuffs, and greasy about the collar—in short, the coat was in the last stages of seediness.

The contemplation of the shabby coat, more especially as it was the best he had, set John thinking.

Now, it is a good thing for a man to sit down, say once in three months, and set himself seriously to think. It is a good thing at even shorter intervals, in the hurry and rush of life, to get outside ourselves, as it were, and look at ourselves as John looked at the coat.

It was a painful process, this thinking, so far as our friend was concerned.

John thought of his own scanty wardrobe, of his ill-clad children, of his hard-driven, dispirited, but uncomplaining wife.

She was pretty and bright enough once, poor girl, with the gayest laugh you ever heard. John was proud in the old days to be seen walking out with his fair young bride—the envy of other men—and would spruce himself up as befitted her sweet company, for she was natty, mind you, as to her bonnet, and took considerable pains with her personal appearance. And later, when the children came, it was a pleasure to go Sunday after Sunday to church, and sit in the accustomed pew with Lucy and the little ones. That pew was deserted now. He could scarcely remember when he was last at church. Lucy, putting a brave face on matters, in spite of the pitying glances which the neighbors bestowed on her threadbare dress, for a long time went alone—long, indeed, after her husband had remained indoors of a Sunday as a regular thing—but finally, bit by bit, her resolution had broken down, and she also stayed at home.

Home? Why, the home was shabby, too! Many of the household treasures—called "the sticks" in the parlance of certain of his acquaintances who assembled nightly at the "Red Lion"—had been parted with to raise money for common necessaries, John often now being out of work. Worse still, their bits of things had occasionally been seized for debt.

The sun was shining brightly into the room as John sat pondering, and in the street outside he could detect the steps of the passers-by, some slouching, some brisk and alert, as they went to and fro on their daily business. The steps brisk and alert died rapidly away in the hollow distance. They rang sharp and true, and intent with purpose. The slouching steps lingered in the near neighborhood—the neighborhood of the "Red Lion." John rose from his seat, went to the window, and looked out.

There was the public-house at the corner. Presently he saw certain of his mates pass in, for this was Saturday afternoon, and work was knocked off for the day. His mates would be expecting him, but John for the time being was in a brown study. His attention was riveted on the spectacle of a number of dirty, unshaven loungers, who, with hands deeply buried in their breeches pockets, were leaning against the wall adjoining the public-house door. The curate had just passed, looking every inch a gentleman, as he was every inch a brave, true-hearted servant of Christ, and had stopped to speak, probably by way of remonstrance, with one of the least disreputable of the group outside.

It was on the men themselves, however, that John's gaze was fixed. They were all, so to speak, dressed alike. Each of them wore a shabby coat. It was in the case of each, many of them husbands and fathers, "the livery of disgrace." Had he fallen as low as these! The thought struck him like a blow. At that instant a man emerged from the "Red Lion," and catching sight of John at the bedroom window, beckoned him to come over.

John shook his head, and drew down the blind. "God helping me, I will never enter the place again!" he murmured, and kneeling down by the bedside, he clasped his hands in silent prayer.

A few weeks later the old pew at the church was again filled with its former occupants; and as John followed the service with fervent devotion, the sorrow was still fresh in his heart for the sin that had shadowed sweet Lucy's life, and caused him so long to wear the shabby coat.—*Selected.*

It is no more wonderful that we should live again than that we should live at all. It is less wonderful, and even the most superficial skeptic knows that we have begun to live. I see that on the faces of this great polyglot audience are written the hundred names of God. I care not what name you give to God if you mean a perfect spiritual being. A religion of delight in God is known scientifically to be necessary to the peace of the soul.—*Joseph Cook in Parliament of Religions.*

He who lives for himself alone, does business on a pretty small scale.

IKE MILLER.

Henry Moorehouse was holding a series of meetings in a mining district in the north of England, says Margaret Meredith, in the *Intelligencer*, when, one evening, a notorious rough, Ike Miller, came in and took a seat near the front. Preachers and helpers trembled. This was the man who had threatened to break up the services.

The sermon was on the love of Christ, and the "Boy Preacher" longed to reach the heart of the wild, grim miner who sat so strangely quiet gazing into his face.

He could but think that there was an eager look in those hard eyes.

But when the meeting was over some of the good old men gathered round regretfully.

"Ah, Henry, you didn't preach right. You ought to have preached at Ike Miller. You had a great opportunity, and you lost it. That softly sort of preaching won't do him any good. What does he care about the love of Christ? You ought to have frightened him, and tried to make him see his dreadful danger, and the dreadful punishment he is going to get."

"I told them," said Mr. Moorehouse, in his childlike tone, so sweet to recall, "I told them I was real sorry I had not preached right to him. I wanted so to help him."

Meantime the big miner was tramping home. His wife—poor, gaunt woman—heard his step and started.

"Home so early?" and she ran in front of the children, crowding themselves into a coruer. But as he entered she started in bewilderment—he was not drunk, he was not scowling.

He put his arms around her and kissed her, and said, "Lass, God has brought your husband back to you"; then, gathering up the shrinking children, "My little boy and girl, God has brought your father back to you. Now let us pray," and he knelt down. There was a long pause, a silence but for many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer and heard no prayer since his boyhood. At last words from those distant days came to him—something that his mother had taught him—and from that hovel floor, in the midst of that remnant of an abused family, sounded out in rugged gutterals:

> Gentle Jesus, meek and mild,
> Look upon a little child;
> Pity my simplicity,
> Suffer me to come to Thee.

We know well that he was suffered to come, helped to come.—*The Way of Faith.*

HOW TO PAY RENT.

A blacksmith was one day complaining to his iron merchant that such was the scarcity of money he could not possibly pay his rent.

The merchant asked how much whisky or beer was used in his family in the course of a week, or even for one day. The blacksmith told him, whereupon the merchant took out pencil and paper and made a calculation, and showed the blacksmith that the cost of drink amounted to considerably more in the year than his house rent.

The calculation so astonished the blacksmith that he determined from that day neither to buy nor to drink intoxicating liquors of any kind. In the course of the year following he had not only paid his rent and the iron merchant too, but had enough to spare for a new suit of clothes.

STOLEN GLOVES.

The poor, silly young girls who are tempted into thieving deserve punishment, of course, but it is sad to see for what trifles they sell their reputation and freedom.

Much of their wrong-doing in the shops where they are employed comes, I am sure, from a weak, but perhaps natural desire to dress well and have "a good time"; but this their scant wages does not permit, and the result is exposure, disgrace and unhappiness for whole households.

A shopwoman once told me of a slip of hers in the line of dishonesty and how she suffered for it.

"I took a dozen pairs of gloves from the shop where I was employed," she said, "and smuggled them home in safety.

"I had picked out my size, and the stolen goods were not in my department, so I felt safe.

"Why I did it I don't know. I had always been honest and self-respecting, but this temptation came in my way, and I yielded to it.

"But talk about tortures!

"I didn't dare to wear the gloves, for fear that some of our 2,000 employes would meet me with them on.

"I hid them under the carpet in my little room, and every time the floor was swept, every time the door-bell rang, every time the floor-walker approached my counter, I trembled in every limb.

"Then the young girl who was in charge of the gloves had their cost taken out of her wages, and on protesting was discharged.

"Oh, it was awful!

"I made up my mind to return the gloves.

"I hid them in my dress, but the box was too large to take, so I burned that.

"Then when no one was looking I pushed the gloves over behind the glove counter out of sight, after slipping them into an empty box.

"It was a difficult job, but I accomplished it; and that afternoon I led up to the subject of the poor discharged girl, and suggested that we have a thorough hunt for the gloves.

"The girls all jumped in with a will, and the gloves were found.

"They had, of course, slipped down behind the counter, and we so reported.

"But the firm refused to take the girl back, claiming that she must have had the gloves placed there by one of her companions in order to regain her situation.

"I never heard what became of her, and I have been wretched ever since."—*Daily Recorder.*

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.
·DR·
PRICE'S
CREAM
BAKING
POWDER
Most Perfect Made.
40 Years the Standard.

Young Folks.

A Builder's Lesson.

BY JOHN BOYLE O'REILLY.

"How shall I a habit break?"
As you did that habit make,
As you gathered you must lose,
As you yielded now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite borne threads, till lines are fast
And habit builds the bridge at last.

SWEET PEAS.

BY MRS. NELLIE BLESSING EYSTER.

Miss Margery was so unconventional that her two nieces, Grace and Penelope, who were recent college graduates, had been heard to declare in solemn earnest that it was "mortifying to be with Aunt Margery in public, for she was constantly doing something unlike any one else."

"Well, what was her offense today?" asked Mrs. Marchmont as Grace, returning from a shopping expedition with her aunt, repeated the assertion above quoted, which for frequency had become almost stereotyped.

Said the eminently proper young lady: "She thanked the conductor of the street car for folding and unfolding her umbrella when she got in and out of the car—it was raining heavily, you know—as impressively as I would papa for the gift of a diamond brooch. Think of wasting all that courtesy upon such a person!

"She smiles upon the policeman who hands her across the street, as though they were her boon companions and social equals. She addressed a shop girl at Martelle's, who was fitting a pair of gloves to her hand, as 'my dear' (no wonder the girl's face flushed, for, of course, she dared not laugh outright), and told her the points in Gounod's last symphony concert, about which the whole world is raving, you know. And to 'cap the climax' presented half the cluster of sweet peas, which she had bought to wear at the musicale this evening, to a plain, quiet-looking girl who sat next her in the car, and to whom she whispered something which I could not hear. The young lady—for evidently she was one—must have thought her terribly officious.

"Of course, mamma, she means well," but I think my father's sister should have more dignity and reserve, don't you? Aunt Margery forgets that the days of sentimentality and gush are over." And without waiting for her mother's comment, Grace retired to her own room to unwrap.

Some months later, the blooming daughters of Judge Marchmont, chaperoned by their elegantly attired mother, were attending a reception given by a distinguished naval officer.

All the fashionable world with which Grace and Penelope were allied was there. Conspicuous for her simplicity and grace was Miss Honore Graham, the niece of the Commodore, who assisted her aunt to receive. In her corsage was a large bunch of white and pink sweet peas, whose delicate aroma perfumed the atmosphere around the fair girl.

To a gentleman who was commenting upon the delicious odor, she said with beautiful candor and ingenuousness: "I have adopted the sweet pea for my flower henceforth. I wear no other. My friends are even beginning to call me 'Sweet Pea' when they feel particularly gracious. My devotion to the flower grew out of a little incident which occurred last spring. I was recovering from a severe illness, but was still in a low condition of nervous depression. Life had lost its charm for me. I saw no beauty in anything, and did not care how soon I slipped away from human concerns. No one realized my condition, and I could not explain it.

"Coming home one day in a street car, a youngish lady—a stranger to me—whose face beamed with kindness, sat beside me as she entered. In her hand was a cluster of sweet peas, which, up to that moment, had always been regarded by me as a common garden flower. Suddenly she looked at me, then dividing her flowers, she handed me one-half the bunch, saying:

"Dear! You look as if you needed the companionship of my flowers. They are so pure, fresh and old-fashioned, and just come from the garden of the living, loving God. Will you hear their message?" Before I had time to thank her she left the car, but the tones of her voice, and her tender allusion to the living, loving God sank into my soul and aroused me. I think her unexpected sympathy was a tonic also. From that hour I began to get better, and "sweet peas," passing her hand caressingly over those she wore, "will always represent to me health, geniality, and God's love."

I know Miss Margery, and can verify the statements of Grace Marchmont. She is unconventional, and daily transgresses the strict, straight lines of so called "propriety."

She lives in a world which the loving Father has created, and declared "It is good"; not in that governed by weak, erring men and women. She has a belief that there is something of the divine Christ-love in everybody, and in her contact with people—directed always by good, practical common sense—she strikes for that very spot, and generally finds it.

We always get that for which we earnestly seek; the bee, honey; the crow, carrion.

Speaking of her to the same street-car conductor who showed his gallantry in the matter of the umbrella, he said:

"That lady's presence is like a benediction when she rides with me. She always has a polite word, and a smile of greeting. It would be impossible to misunderstand her. She makes me feel that I am a man, and not just a soulless machine, which punches tickets and runs a car. I wish there were more like her."

Said the "shop-girl," as Grace designated that young woman who was trying to earn an honorable and independent living:

"Here is the place of all others, I think, in which to study human nature. You would think often that between the women who buy and those who sell there is an impassable gulf fixed. Not that we have time to gossip over the counter, or desire to use our employer's time, but little things are no trifles. I was happier and more patient all day for the few sympathetic words which the lady to whom you refer gave me. It is monotonous to fit gloves all day long, and some folks are never satisfied. The lady's vivid description of the concert lifted me right out of the world of trade into that of beauty and harmony. Although my body was behind the counter, my soul was soaring like a lark through the world of melody, for I love music."

And the policeman! What was his testimony in regard to Miss Margery's eccentricities? He was a warm-hearted Irishman, with a face as red as a peony, who said:

"The loikes of some folks is very different from the loikes of others as I myself am afther knowin'. When I tak' that leddy over the crossin', or shtops the car for her, she acts loike she dependid upon me entoirely, an' I'd lose my buttons before I'd be afther disappinting her."

Notwithstanding the high scholarship of Grace and Penelope, they have much to learn in the school of experience. Says the author of the famous book, "The Schonburg Cotta Family": "There is much to be set right in the world; there are so many to be led and helped and comforted that we must continually come in contact with such in our daily life."

Let us only take care that by the glance being turned inward, or strained outward, or lost in vacant reverie, or through fear of careless comment of outsiders, we do not miss our turn of service and pass by those to whom we might have been sent on an errand straight from God. —*From Our Young People, Chicago.*

A DOG'S AFFECTION.

I think the most pathetic thing that has come under my notice occurred when I was in the ticket office of the Grand Trunk. It was there that one of my nearest and dearest friends until his sudden death was passenger agent. When I went to inquire the particulars of Phil Slater's death, his dog came rushing in, hunting every corner of the building for him, and was out like a flash. Within 15 minutes that poor broken-hearted animal was there thrice, and would pay no attention to any hand or voice while his master could not be found, and at the sad home on Gerrard street nothing but violence could restrain that faithful animal from lying beneath the coffin, or prevent him, with his paws on the black box, from whining mournfully for the words of recognition that he would never hear again.

Of the great army of friends that Phil Slater had in this city and all over the province—and there never was a bigger hearted, more generous or kindly man—how many of us will remember him or mourn for him as incessantly and with such wholeheartedness as that poor broken-hearted dog?—*Toronto Star.*

PUBLICITY A GREAT MORAL FORCE.

Here is a "sentiment" which a New York newspaper proprietor sent to be read at a complimentary banquet to one of the correspondents who had been at the war in the east: Whatever the temptation, whatever the influence or pressure, whatever the government itself, whatever the consequences or personal sacrifice, never suppress news. Always tell the truth, always take the humane and moral side, always remember that right feeling is the vital spark of strong writing, and that publicity, publicity, publicity is the greatest moral factor and force in our public life.

JIMMY'S CHILD.

Lucy Roome was taken up for vagrancy in the great city. The austere judge said, "Who claims the child?"

A little boy stepped forward and said, "I do, sir."

"What is your name?" asked the judge.

The boy said, "I am her brother."

"Officer, take the girl."

"O judge, do not take her from me! She is all that I have to love in the world!"

"If you will get some good man to go your security, you can have her; but I cannot give her to you," said the judge.

The honest little fellow, with tears in his eyes, walked up close to his poor sister, and said: "Sir, I have no one to give. I did take care of her till the man I worked for died, and while I was looking up a place she begged some bread, and they took her up; but now I have a good place, where I get three dollars a week, and I will put her to school. I have no security, but I do not lie nor swear nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The judge wept and said: "Take her, my boy; I will go your security."

Hand-in-hand they left courtroom, Jimmy Roome to make a successful and useful man, and his sister to be a most excellent lady.—*Selected.*

"TRIFLES MAKE PERFECTION."

A friend of Michael Angelo called on the great artist while he was finishing a statue. Some days afterward he called again, and the sculptor was still at the same task. The friend, looking at the statue, exclaimed,

"Have you been idle since I saw you last?"

"By no means," replied Angelo. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work for good or ill. Bye-and-bye appears the full and final result.—*The Aim of Life.*

A POSTSCRIPT TO A PRAYER.

Elsie's prayer had two parts: "Please, God, bress muvver and papa, and everybody, and everyfing. And please bress me."

But she had some more to say.

Elsie's curls got into snarls, and the comb "catched" and pulled, for she had got them wet and tangled; so she had a cry when the curls needed to be combed.

She looked at mother. "Do you fink, muvver, God would let me say a 'P. S.' too?"

"Oh, yes; add a 'P. S.' if you like; God will hear."

Then Elsie shut her eyes, and said, "Please, God, will you smoof some of my curls?"

Mother said she was sure the "P. S." would be noted down, and the curls nicely smoothed next time. But she told her little daughter that God does not do for us what we can do for ourselves. A child can smooth its own hair, or get some one to do it; but God helps us.—*Picture World.*

The Pacific.

$2.50 A YEAR, IN ADVANCE.
No. 7 Montgomery Av., San Francisco

Wednesday, August 14, 1895.

While Prof. George Mooar was in this city last Monday afternoon to attend the council for the recognition of the Pierce-street church, a miserable wretch visited his home in Oakland, called the servant-girl out, and shot her. She has been unconscious ever since, and the physicians give no hope of her recovery. She was a worthy California girl, as far as known, and had been in this Christian home for some months. She doubtless was accustomed to the privileges of the family devotions, usual in so many of our Christian homes, where the domestics are present. May we hope that she was prepared for such a sudden and awful death. But what a reckless disregard of life prevails among us! The supposed murderer was an acquaintance, and because the poor girl repelled his advances, and gave her love to another, he shot her. He has been arrested. What a horrible state of society is this! What home is exempt? If any could be, it would seem that the quiet Christian home of our most excellent Christian brother should be.

Assessor Siebe has turned over to the Supervisors the assessment rolls of the real estate and personal property of this city, footing up $328,537,317. This is an increase in personal property of some $300,000 over last year and in real estate of about $3,000,000. It is hard to see where the increase in real estate comes in. For some years values have been going down. It is also stated that there will be a large increase in the rate of taxation. There is no other large city in the country, except Philadelphia, where so large a proportion of the people own their own dwellings. The small stores and the quiet, modest homes of this city bear by far the largest proportion of the taxation. It is astonishing how patiently these people, year after year, stand such exorbitant taxation. How freely they give away their money to support such an army of city employes who so poorly earn their wages! It is not an easy thing to pay these taxes. Why will not this great body of voters combine to stop this large and increasing demand on their means? We can do it if we will. It is cheaper to put things right and stop the robbery by honest votes than it is to continue to stand and deliver.

The Rev. A. B. Simpson, who was holding in this city and Oakland during June meetings in behalf of the Christian Alliance missionary operations, reports that the contributions in money and other valuables during that short campaign amounted to about $8,000. But one friend gave $5,000 and another $2,000. A few such friends of our own missionary causes are much wanted in California. The scale of giving on the part of the wealthy has not been high enough, by any means. Our solid men and women need missionary education.

Michigan has passed a law inflicting a heavy penalty upon railroad companies for the employment of persons addicted to the use of intoxicants.

CAPTAIN EBENEZER KNIGHT—II.

Agent Pacific Mail Steamship Company in San Francisco in 1851.

A CHARACTER SKETCH BY REV. S. H. WILLEY, D.D.

It was at the time when Captain Knight was so well known on both sides of the Atlantic that the Pacific Mail Company appointed him to be their agent in San Francisco. Their business had sprung up, in two years from its beginning, to immense proportions. Steamships sailed for Panama on the 1st and 15th of every month, carrying often a thousand passengers each, and treasure reckoned by millions of dollars in value. To organize such a business, with all its adjuncts and belongings, was a herculean task. The country was so new, and so remote from Eastern supplies, and facilities for doing business were so few, and everything was in such a rush, that it required a very clear head, a quick eye, and a decision that knew no wavering, to reduce the business to anything like system.

The Pacific Mail office was the center of business in the city. It was by far the most important commercial agency on the coast. The company knew all this well, and selected the man to fill the position accordingly.

Captain Knight arrived in the fall of 1851. For a little while he studied the situation. He made the acquaintance of the merchants, bankers, and business men generally. He won their confidence by his quick perception, just judgment, and desire to conduct the business of the Company so as best to accommodate them. He was a gentleman of fine manners and splendid physique. And, what was all too rare at that day, he used no word of profane language, he visited no saloon, he drank no intoxicating drink, and though a a sailor all his life, he used no tobacco in any form.

It was his ideal to organize the most perfect service for the Company, with their unequaled fleet of steamships, and at the same time to promote the best interests of the community.

He quickly discovered that when the sailing day, or "Steamer Day," as we used to call it, fell on Sunday, San Francisco had no Sabbath. The express offices must be open and their business go on with a rush. Banks must be open, and also the postoffice, and merchants must be at their desks closing up their correspondence at the last minute. And then there was the hurry at the hotels and the rattle of carriages, and the gathering of the crowds at the wharf to bid good-by to friends and see the steamer off.

Captain Knight quickly observed all this, and before long, with the approbation of the company, put a stop to it. He directed that when Steamer Day fell on Sunday it should be on the Saturday previous instead. Everybody was satisfied, and the city enjoyed all its Sabbaths.

As soon as things had come into running order so that he could leave, he made a flying visit to New York, and on his return brought with him his wife and daughter.

Then he enjoyed home as he had never been able to do when he was so much of the time at sea. Under his steady hand things went on as smoothly with the business of his office as could be expected, where there were so many interests to be reconciled. He was always at his desk in the day time, and generally, after a brief evening enjoyment with his family and friendly callers, he was at work far into the night on his correspondence.

On the Sabbath he rested. He was always at church with the family in the morning, accompanied almost always by several steamship captains or other gentlemen about his office.

The value and extent of the influence of all this in those restless years is hard now to imagine or describe. I cannot recall it without thankfulness. Every good cause felt supported and strengthened by it. But the stress and strain of his work was too much for even Captain Knight, strong as he was. When three years had gone by he found himself obliged to resign his office.

He had, however, by this time become a thorough Californian. He planned to go East for a time, but he intended to return here to reside. He had in mind even then, in 1853, the idea of a transcontinental railroad, and he intended to open the matter and argue it before the enterprizing capitalists in New York. This was more than a dozen years before anybody else took the subject up with any intention of undertaking the work. But he even then foresaw the trade that was springing up both here and with the continent of Asia, that could not be successfully carried on by way of the Isthmus of Panama. And with what he had learned on that subject in conducting his business here for three years, he felt confident that he could enlist men of broad views and large capital in the enterprise of building a railroad to the Pacific.

Before he had quite completed preparation for his journey to New York he was attacked with what terminated in brain fever. He was so reduced in strength by too long application to business that he was in no condition to resist the severity of the disease. It took a deep hold upon him. And though everything was done for him that medical skill and the tenderest affection could suggest, he experienced no relief, and in a few days he died.

Great was the regret felt throughout the city. It was warmly expressed in all business and social circles. At a meeting of bankers and merchants, convened to give expression to their sense of respect and honor for the man whom they had known so well, a series of resolutions was adopted, of which the following was one:

"*Resolved*, That Captain Knight combined in his character in an eminent degree those noble, manly qualities which entitled him not only to the respect and confidence, but to the affectionate regard, of all who knew him best.

"With a firm integrity of purpose which never faltered, with a keen sense of honor which scorned an evasion, with a straightforward honesty which resorted to no subterfuges, he combined a simplicity of heart, a frankness of demeanor which commanded the respect whilst it secured the affectionate esteem of all with whom he was brought into contact. Scrupulously just in his business relations, generous almost to a fault when his sympathies were appealed to, gentle and confiding in his temper, always ready to forgive a fault in others, he judged harshly only of his own imperfections."

Such was the character of Captain Knight as judged by his peers, and expressed by them in view of his untimely death. And now I write of him to a generation of readers who were not born when he died. And I do it because the memory of such a man ought to be perpetuated and held in honor in the State where he lived so long, and where he hoped to make his permanent home; and, furthermore, because his whole life is a most worthy object lesson for all young people, especially for all young men to study and imitate.

SAN FRANCISCO.

(To be continued.)

FAREWELL SOCIAL AT RIO VISTA.

The residence of Mr. and Mrs. A. C. Church last Wednesday evening was the scene of one of the most brilliant and enjoyable occasions ever witnessed in this vicinity. Early in the evening carriages began to arrive, until the spacious parlors of Mr. Church's home were overflowing with friends of Mrs. E. C. Dozier, who had gathered to show their esteem for one who has been one of the most faithful and untiring workers in the Rio Vista church, whose future home is to be in North Oakland. The evening was spent in a social way, with a musical and literary program, closing with, "Should old acqaintance be forgot." At this juncture Mr. Peter Cook, with fitting sentences, presented to Mrs. Dozier, on behalf of the church and Ladies' Aid Society, a large case containing a beautiful silver salad dish, fork and spoon, handsomely engraved. Mr. Dozier responded on behalf of his wife in words plainly indicative of their appreciation, and gave some vivid reminiscences of their long residence in our midst.

All over fifty years of age were invited to the dining-room first, and sat down to "one of Rio Vista's best," and did their best. Although a gathering of the elderly members of the church and congregation, yet it was in the wee hours of the morning before the majority departed. The removal of Mr. Dozier and family will be a great loss to the Rio Vista church. We hope some Congregational church will profit from their services in the future as the Rio Vista church has in the past, and that the Congregational atmosphere will be found as congenial for them in Oakland as in Rio Vista. M.

The children of the little mountain town of Beckwith, Plumas county, desiring to show their love for their pastor, Rev. H. E. Banham, asked permission of their parents to hold a social in his honor, and the children, ten in number, only one of whom was 10 years old, and the others much younger, organized and carried out alone one of the most delightful socials ever held in Beckwith. All the older ones had to do on the evening mentioned, July 19th, was to go to the town hall and be entertained by a long and varied program that was a marvel of excellence in itself. The leader, a child of 9, very modestly, but with perfect self-possession, called off the numbers with a promptness that was an example that older leaders might follow; and her little company obeyed like well-drilled soldiers. The next Sunday, just as the pastor was raising his hand for the benediction, he was asked to wait a minute; and being told what had been done, the children presented him with a purse of seven dollars as a result of this labor of love. Mr. Banham comes from a distance to preach for us, and his complete surprise and pleasure at the gift more than repaid the little ones for all that they had done.

ONE OF THE CONGREGATION.

Religious News.

PACIFIC COAST.

The annual meeting of the Woman's Board of the Pacific will be held in the First Congregational church of San Francisco, instead of at the Third church as heretofore announced.

The Bay Conference of Churches are invited by unanimous vote of the Haywards church to meet with them Tuesday, September 3d. Each of our churches of San Francisco, Alameda and Marin counties are entitled to representation by pastor and two delegates. It will be full moon. Let all plan to go and have a season of delightful fellowship.

At the last Monday Club Rev. W. H. Tubb read a paper on "The Y. M. C. A. of San Francisco—Past and Present." The contrast was very favorable to the present, and so was the discussion which followed, in the main. Rev. L. P. Armstrong will present a paper at the next meeting on "Fair Wealth Distribution."

Rev. H. H. Wikoff, Secretary of the Congregational Church Building Society addressed the people in Plymouth church in the morning; a generous collection for Turlock was taken. The Endeavor Society also made a contribution to Fresno.

The Rev. Dr. Williams preached last Sunday evening in Plymouth church on "The Bible: Will It Stand?" Next Sunday evening the subject will be "The Divinity of Christ: Will It Stand?"

Sunday was Pastor F. B. Pullan's last day with the Third church. In the morning the Lord's Supper was celebrated. At night there was a large audience, and the farewell sermon was preached from the text I Peter i: 24, 25: Our brother has tried to keep that which *endureth* constantly before his people." He and his family leave next Tuesday for their new field of labor in Providence, R. I. The prayers and best wishes of a multitude of friends will go with them. Rev. Wm. Rader will supply the Third church next Sabbath.

The anniversary of the four Christian Endeavor Societies of Bethany church were celebrated last Sunday, both morning and evening. Rev. Dr. Pond preached on "The Special Relations of the Christian Endeavorers to Our Congregational Churches."

The Lord's Supper was received at Bethany church last Sunday morning week. Five were received to the church, all but one by profession. Of these, two were Chinese—one of these a Chinese mother—one of the first fruits of the work of visitation upon Chinese families. Eight children were baptized, four of whom belong to Christian Chinese households. In the evening, Mrs. A. H. Smith gave an exceedingly interesting address on "Idol Worship Among the Chinese."

Rev. Walter Frear preached on "Missions" at Ocean View church in the morning.

Interesting services will be held in Richmond church, Tuesday evening, the 20th inst., at which the gift deed to the valuable church property, corner of Seventh avenue and Clement streets, will be delivered to the Directors of the church.

The Park church Sunday-school reached "high-water mark," having the largest number present in its history. A circle of King's Daughters, numbering more than a score, have a valuable missionary box nearly ready for shipment. Pastor Cruzan's themes were "In Deep Waters," and "The Law of Reciprocity."

Mrs. H. Hammond Cole has returned from the East, and gave an account of the great Christian Endeavor convention at Olivet church, in the evening, to an interested audience.

Henry Varley is holding services every night, except Saturday, this week in Metropolitan Temple. This is his last week of services in this city before returning to his home in Melbourne. Many will love to go and hear him.

There was a Christian Endeavor rally in Pilgrim church in the evening.

Rev. J. H. Goodell has resigned the pastorate of Market-street church to accept the position of instructor in the English Bible in Pacific Theological Seminary. He preached his farewell sermon last Sabbath. Rev. Dr. E. C. Chapman, formerly pastor of the Brooklyn Presbyterian church, has been called to the pastorate.

Rev. Geo. B. Hatch preached a missionary sermon at Berkeley on this the first Sabbath of the new University year.

Last Saturday afternoon and evening our church people in Sausalito, assisted by many friends from the city, held a midsummer fete in Mrs. Wheeler's beautiful home, well on the summit of the hill, where the best residences are situated. It was a fine literary and musical entertainment, with refreshments, and a multitude of articles for sale by the young ladies. Pastor John Rea was general director. All seemed happy, and quite an amount must have been realized for the church.

Rev. Mr. Jones of Kansas has accepted a call to our church in San Mateo.

Our people are building a nice church in Rocklin. It is expected to be done in September, and without debt.

EASTERN.

Two churches in Iowa, one at Oak Ridge and another at Keb were recognized July 11th by council.

All of the Congregational churches of Milwaukee have houses of worship not over eight years old.

Rev. Henry Ostrom is holding revival services in Wisconsin. He is now in Milwaukee.

The church in Kenton, Mich., is building a new house of worship.

CHURCH BUILDING.

The following additional subscriptions have been received for Turlock:

W. H. M. U., $10; Rev. George Mooar, $5; Rev. Joseph Rowell, $5; Trinity county, $6.15; Sausalito Sunday-school, $5; Plymouth Morning Sunday-school Primary Class, $5; Plymouth Afternoon Sunday-school, $5.

We now see our way clear for two-thirds of the debt. Will not other Sunday-schools and friends add their mite. H. H. WIKOFF,

Aug. 13, 1895. Coast Secretary.

DIED.

ROUNDS.—In Oakland, August 9, 1895, Amelia A. Rounds, a native of Connecticut, mother of Mrs. W. C. Bartlett.

She had reached nearly 88 years, and preserved to the end much of her physical and mental activity; an industrious, painstaking, helpful and very kindly woman.

PIERCE-STREET CHURCH.

On Friday evening, March 15, 1895, and on Friday evening, April 5, 1895, in Pierce-street chapel, in this city, in the name of the Master, sixteen believers, two of them from the First Congregational church, two from Plymouth Congregational church, two from the Fourth Congregational church, and ten on confession of faith, took steps to organize themselves, under the leadership of Rev. Philip Coombe, as the Pierce-street Congregational church. They adopted a Constitution and By-laws from the Hand Book of the Congregational churches of California, and a confession of faith and covenant from the same book. And in the Pierce-street chapel, their usual place of worship, in a special communion service on Sunday, April 7, 1895, they entered into fellowship with one another, using the confession of faith and covenant which they had chosen. Afterwards three more persons on confession of faith and one by letter from Plymouth church—four—who could not be present at the organization on April 7th, became members and entered into covenant as original members.

Desiring to be associated with the Congregational churches of the State and country in union and fellowship, the church thus organized sent out letters to the eleven Congregational churches in this city, and to six ministers and two laymen, inviting them to meet with them in council at their place of worship on Monday evening, August 12th, to consider their action, and if they should decide to recognize the church as organized, to perform the usual public services of recognition and fellowship.

The Council met last Monday evening, and was organized, with the choice of Rev. Dr. W. D. Williams as Moderator, and Rev. John Kimball, Scribe. The roll-call showed that ten of the eleven churches invited were represented by 7 pastors and 9 delegates, and that 6 of the 8 individuals invited were present; an unusually full representation, showing the ready interest of the brotherhood.

In the absence of the Secretary of the church, Rev. Philip Coombe read an historical sketch of the enterprise, which included an account of the purchase of the lot, the erection of the building, and the gathering and conduct of the Sabbath-school, out of which the church has grown. The Sabbath-school was started in 1877, at the suggestion of Rev. S. V. Blakeslee, by Deacon S. F. Bufford of Plymouth church, who superintended it for several years. In 1888 the lot, 52 feet on Pierce street by 137½ on Green street, was purchased, the chapel was erected on the rear end, the street was graded and paved, and all at an expense of $6,013.44, mostly paid by one individual.

After listening to the sketch and statements by Mr. Coombe about the organization, and asking a few questions, the Council voted unanimously that the evidence was entirely satisfactory, and to proceed at once to the public services of recognition.

A prepared program was adopted, in the main. The song, "What a Wonderful Saviour," was earnestly sung. Rev. T. H. Henderson read Isa. lxii, and Rev. J. A. Cruzan led in prayer. Singing "Victory Through Grace" followed. Professor George Mooar preached a most appropriate and excellent sermon from Eph. v: 25–32. The fellowship of the churches was given by Rev. Dr. W. D. Williams. Rev. Dr. W. C. Pond offered the prayer of recognition. "Blest be the tie that binds" was sung, and Rev. Dr. S. H. Willey pronounced the benediction. The audience was large and interested.

Thus another, and our twelfth, Congregational church in this city is received into fellowship. It has a good plant and a good minister in Rev. Philip Coombe, and a good present and prospective field for Christian work. Let it be remembered in the prayers of all our Christian people; visit it and help it as you may.

A COLLEGE LETTER.

Every year many students go from our towns and cities to college. It is very important that all of these who have been identified with Christian work at home should immediately become identified with the Christian work in the college to which they go, so that they may not begin their new life without leaving some place in it for Christian work. The Young Men's and Young Women's Christian Associations in the college largely furnish a Christian home, and a place for Christian work for the students. It is important, then, that new students should at once enter one or the other of the Associations. In order that the Associations may find and get hold of the new Christian students early, it is good for the Association to learn, before the opening of the term, of those who might join the Associations if approached. On this account the Stanford Young Men's Christian Association invites all friends of the work to send at once to D. L. Arnold (1111 South Hope street, Los Angeles, until Aug. 30th; then Stanford University) the names of, and any other useful information about, any young men who intend to enter the Leland Stanford Jr. University this fall for the first time. By sending such names you will do a favor to the Association, and, we trust, to the young men.

COLLEGE.

ANNUAL MEETING AND RALLY.

The annual meeting of the Young Ladies' Branch will be held in the afternoon and evening of Thursday, August 29th, at the First Congregational church, San Francisco.

The program will include papers on pressing topics, addresses by interesting missionaries, and the presentation of the Sunday-school *Morning Star* offering.

Members of Christian Endeavor societies are particularly invited to the evening rally. Further details will be given in the later editions of THE PACIFIC. M. F. WILLIAMS.

General Missionary Martin spent July in holding meetings with the three associations of the upper peninsular Michigan.

ONE HUNDRED DOLLARS REWARD.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. Cheney & Co., Toledo, O. Sold by druggists, 75 cents.

Woman's Board
Of the Pacific.

POSTPONED.

Our annual meeting will be held one week later than at first announced. The date is to be September 11th, in order to secure the presence of members of the deputation to Japan sailing September 12th from San Francisco. Among the expected guests are the following: Rev. James J. Barton, D.D., Secretary of the American Board; Dr. Davis and family of Japan; Rev. J. G. Johnson, D.D., and wife of Chicago; Rev. A. H. Bradford, D.D., of Montclair, N. J.; Hon. W. P. Ellison of the Prudential Committee; Mrs. Joseph Cook, and possibly Miss Child. Miss Child has served twenty-five years as Secretary of the W. B. M. at Boston. Miss Fay writes: "She goes to India, China, and Japan to visit mission stations. It will be of immense advantage to the work."

OUR TREASURY.

Our Treasurer writes: "We need forty-four hundred dollars before August 31st. Close up the ranks! Now comes the 'tug of war'!"

REPORT FOR JUNE AND JULY.

Receipts.

June 1—Cash on hand		991 24
June 5—Collection at June meeting	1 90	
June 5—Auxiliary Plymo'th-Ave. church, Oakland	10 00	
June 12—Auxiliary First church, Oakland	69 00	
June 17—Bible Class First Sunday-school, Sacramento, for school building for Rev. J. C. Perkins, India	14 00	
June 19—Auxiliary First church, Sacramento, for school building for Rev. J. C. Perkins, India	25 00	
July 1—Dividend Oakland Bank of Savings	5 15	
July 3—Alameda Auxiliary	23 15	
July 5—Yolo, Washington, for work in Pang Chuang, China	2 28	
July 6—Washington Branch	67 00	
July 12—Auxiliary Pilgrim ch'rch, East Oakland, to constitute Mrs. C. A Manter and Mrs. C. W. Heald life members	50 00	
July 18—Parsonage mite-box, Lincoln	3 25	
July 19—Southern Branch to constitute Mrs. J. H. Williams, Redlands, a life member	25 00	
July 24—San Jose Auxiliary	50 00	
July 30—Cephas Society, F'st church, San Francisco	28 00	373 73
		$1364 97

Disbursements.

June 5—Expressage on cuts	50	
June 19—Expense of column in PACIFIC	30 00	
June 19—Expense of delegates to Campbell	3 00	
June 19—Expense of delegate to Cazadero	10 00	
July 27—American Tract Society for mite-barrels	54	44 04
Aug. 1—Balance cash on hand		1320 93
		$1364 97

BESSIE B. MERRIAM, Treas.

Home Missions.

August 1st.—Our meeting at Home Missionary Headquarters this morning, the first after vacation, was one of the best. We were led by Miss Hall. Several passages were read bearing upon God's way of meeting our financial needs, as against the many devices of our modern church life along the line of entertainments. A "praying band" has been started in one of our churches, the purpose of which is to create a strong Christian sentiment against all such methods. The principal passage read was from Isa. xxxi: "Woe to them that go down to Egypt for help," etc. In connection with this some very striking and precious promises were read to those who really and truly cry unto the Lord, and trust him in times of need. How slow we are to see and appreciate some of the clearest of Bible teachings! May we not hope for a larger attendance at these Thursday morning meetings, now that the vacation reason is past, and we are about to enter upon a new era of work and worship. COM.

No. 2, Y. M. C. A. Building, corner Mason and Ellis streets.

August 8th.—The prayer-meeting topic this morning was "God's Work Must Be Done in God's Way." The passage read was II Sam. vi: 6–13—the story of Uzzah putting forth his hand to steady the ark of God, and the result. This impulse was good, but God had forbidden the act. God can be trusted for the safety of his cause even in times of great peril; but neither we nor the cause are safe if we transcend our duties in our zeal to help him. We have our part to do, but must not allow our interest to lead us into forbidden measures. Constant, earnest prayer is our only safeguard in doing Christian work.

"Lead thou me on;
Keep thou my feet; * one step enough for me."

COM.

FROM THE FIELD.

MORE REPORTS FROM THE ARMY OF OCCUPATION.

We begin with a few sentences from one of our earnest, faithful and reliable officers. No matter where his field lies, the appeal is justified and ought to reach our hearts: "In the matter of additions and conversions this report is far from what I would have it. What we need here is a revival of 'pure and undefiled religion,' a wave of spiritual power. The church seems irresponsive and worldly; perhaps to them I seem idle and indifferent. May our work here be remembered in the prayers of Christians that it may not be barren nor unfruitful in the Lord." And let all the people say amen.

The pastor of the Mayflower church at Pacific Grove shows us in a few words some of the trials which must always beset a pastorate in a place of pleasure resort, and incidentally he offers to us the special point to which our prayers may be addressed. The additions to church membership, he says, during the year, have been thirty-nine, but the removals have also been many, and the losses are severely felt, for they include the leading workers in the Christian Endeavor Society. "The field is a peculiar one. One preaches to a procession—and a small one. Many of our people are invalids, who painfully feel the burden of work. The only way to endure in such a field is to keep one's discouragements to himself and push on."

The next report will to many recall Faber's sorrowful lines about the ease with which good turns to ill, and worst of all, "The good with good is at cross purposes." "For seven weeks," writes a brother in one of our smallest and most discouraging fields, "the ——— held a tent-meeting here. They claim to have obtained forty converts, reckoning among them four from our little church and seven from the Methodist church. None of these asked for letters, and even if they had the preacher would not have recognized them. On Memorial Day the 'band boys' held a picnic. Dancing was one of the chief attractions, and conspicuous among the dancers were quite a number of those 'converts.' They danced all day to commemorate the brave men who laid down their lives for our country. A strange way to manifest patriotism, and still stranger as a manifestation of loyalty to Christ. Last Sabbath we found a Seventh-day Adventist tent pitched, and another siege is before us. Involuntarily we ask, What next?"

Our ever-faithful brother Luark is obliged to report much hard work without encouraging results. That there must have been hard work is evident enough from the forty-two sermons he has preached, and the 180 pastoral calls made during the weeks in review. Some elements of discouragement are revealed in his sentence: "The four churches regularly served—viz., Murphys, Douglas, Sheep Ranch, and Copperopolis—are in communities where the collapse of mining industry continues. Some have left Murphys. Many more have moved from Sheep Ranch, where, if matters continue as now a few months longer, there will be none to preach to; and Copperopolis has now but two church members left on the ground." These are some of the difficulties which our "advance guard" in mining communities are forced to encounter. Let us bear up this good brother and others like him in our prayers to the sympathizing Master.

Mr. Hardy, as is known to most, has been absent from San Rafael for the past six months seeking restoration of health for himself and Mrs. Hardy. During all this time, as he says: "God has taken care of the work. Indeed, my being laid aside seems a part of His plan for blessing the church." And now with an encouraging return to health this beloved pastor and flock are once more brought together to renew their labors for Christ and for San Rafael. Hallelujah!

TEMPTATIONS TO DRNIKING.

BY THEODORE L. CUYLER, D.D.

In discussing the temptations to drinking, we must not confine it to the vendors of intoxicants in bar-rooms and saloons who deal out by the death dram. The custom of "treating" is fraught with enormous evils. It is said to be increasingly prevalent among business men who wish to win customers after a bargain. All this is playing with fire. I once labored hard to reform an inebriate in my congregation. After several relapses he became perfectly sober, and gave good hope of permanent reform. His wife said to me, "If my husband falls again it will kill me!" For months all went well, and the dark home became filled with sunshine. One day the reformed man met a business friend who invited him to go and lunch with him. Liquor was furnished, and the entertainer pressed the reformed inebriate to "take a glass with him." The unhappy man swallowed one glass, and it unchained the demon in a moment! The old habit came back with redoubled power, and the poor slave of the bottle never got upon his feet again. Who was the greater sinner in that wretched transaction?

Human lives turn on the pivot of single acts, which may not at the time seem important.

I have in my possession a most pathetic letter, witten by a gentleman of good education—in an almshouse. He wrote to me: "All the misery of my wretched life was caused by the first 'sherry cobbler" that I ever drank; it was at the solicitation of a Mr. K., at a hotel in Columbus, Ohio, and I drank it under protest. I am the embodiment of the fatal fruits of that one drink."

THROUGH THE WINDOW.

A human being can hardly say a more foolish thing than when he declares he has no influence. Not only does he mould and fashion the lives of those nearest him, but his words and acts affect those of whose existence he is hardly aware. A young man who gave his testimony at a religious meeting recently, told how a glimpse of a Christian through an open window was effective in turning his life from evil to good.

"On my way to and from my business, I pass a certain home.

"I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl with bowed heads, waiting for him to read.

"It was only a glance, but it haunted me all day. It had a purifying influence. The next morning I found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

"I had never been a church-goer, but one Sunday morning I resolved to go to church near by. I was ignorant of the time, and so dressed leisurely and sauntered in. The Sunday-school was in session. I glanced over the classes, and was pleased to see my unknown friend teaching a class of young men about my age. After the session I put myself in his way. Before the year was past I had made the good confession. That was twelve years ago, and my faith is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else. I thought that a religion that was good enough to take before breakfast at home was the kind of religion I wanted."—*Ex.*

MAKE THE BEST OF WHAT YOU HAVE.

The children lived in a little cabin home, and all three of them—Nell, Rob and Lizzie—were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed.

"Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie; "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and the big ones, too—would stop fretting about the things they cannot get, and make the best of what they have!—*London S. S. Times.*

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—*Macaulay.*

Sunday School

LESSON FOR AUGUST 25TH.

BY REV. W. A. TENNEY.

Subject.—Crossing the Jordan. (Josh. iii: 5–17.)

Golden Text.—"When thou passest through the waters, I will be with thee." (Isa. xliii: 2.)

After Moses died God appointed Joshua to lead Israel through Jordan into Canaan. He was one of the two left who crossed the Red Sea, and one of the spies who brought back a good report of the land thirty-eight years before. He was now more than eighty years old. The people could have confidence in him by reason of his stability, uniformity and purity of character.

"Sanctify yourselves" by ceremonial purification, such as washing the clothes (Ex. xix: 10-15) and placing yourselves in a proper attitude toward God by reflection, obedience and trust.

"Take up the ark of the covenant and pass over before the people." This ark was a chest three feet nine inches long, and two feet three inches wide and high. It contained the two tables of the Ten Commandments engraved on stone.

From the Red Sea to the Jordan, during forty years, the pillar of cloud had been the symbol of the Divine presence; but from this time the ark of the covenant took its place. To the new leader was given a new ensign of authority and power—the written law.

"Take up the ark"—they took up. They bore or carried it. The ark was furnished with a staff on either side, by which it could be placod on the shoulders of four men, always of the priestly order. (Ex. xxv: 14; Num. iv: 15.)

"This day will I begin to magnify thee in the sight of all Israel"—make great in the estimation of the people. God would give a public token that he had selected Joshua as a leader, and clothed him with authority. He would furnish credentials as satisfactory to the people as he gave Moses. God's testimony came when the feet of the priests bearing the ark touched the waters of Jordan. The proof that God has chosen any man to great leadership will be seen in the results of his agency.

Pentecost was the evidence that God called Peter to preach. The Reformation confirmed God's call to Luther and Calvin to inaugurate the divine order of spiritual development for coming generations. The tumbling of the walls of religious formalism was the seal that God called the Wesleys to blow the trumpets of a new birth and holiness of life. A revolution in the methods of evangelism is the hand-writing on the wall of this generation that God called D. L. Moody to preach to the poor. The tens of thousands of waifs and wrecks of humanity rescued and saved—made pure and useful citizens—are God's letters of living light that he has called Booth and the Salvation Army to do a work in the slums which the clean, modern church was ashamed to do.

"Hereby ye shall know that the living God is among," etc. The opening of the Jordan before the ark was the assurance that God would give Israel the victory over the seven nations so long as they followed the ark of the covenant.

The directions given in verses 11 to 13 were carried out, as appears in verses 14 to 17.

"The time of harvest"—barley harvest, as the Jordan was crossed four days before the passover. At that season the Jordan is at its highest stage from the melting snow in the Lebanon mountains. The channel, with its overflowed margin, is then about 500 feet broad—

"A roaring torrent deep and wide."

The scene, while Israel was passing the Jordan, must have been the grandest of all the Old Testament miracles.

Below where the priests stood, the current, cut off from the stream above, ran out and left the bed of the river bare; above, the torrent was staid, and the waters held back and up by an invisible hand, till they rose in one heap like a mountain wave, extending seventeen miles back to the city of Adam. There the great heap of waters, with no visible inclosure or support, stood still, till 2,000,000 people passed over the pebbly bottom into Canaan. The priests also stood still with the ark of testimony on their shoulders till the whole of the caravan was safe in the promised land. On their right hand stood—

The trembling billow, towering mountain high.

It was an hour of peril when faith was in greater demand than nerve. No sooner had the priests at God's command, "come up out of Jordan," and placed their feet on dry ground, than the heap of waters fell, and flowed over all the banks of Jordan as before. (iv: 18.) Retreat was cut off. It was now victory or death. God never works a miracle to help backsliders in their escape from duty or danger.

Augustine, when once asked what was the first step to heaven, replied, "Humility." "And what is the second?" "Humility?" "And what the third?" "Humility." And the Abbe Boileau voices the same sentiment when he writes: "There is but one road to lead us to God—humility; all other ways would lead us astray, even were they fenced in with all virtues." Thomas Moore sings of it—

"Humility, that slow, sweet root,
From which all heavenly virtues shoot."

While another eulogizes it as

* * "the sweetest, loveliest flower
That bloomed in Paradise, and the first that died."

"Humility is a divine veil which covers our good deeds and hides them from our eyes," writes one; and Quarles quaintly says, "The voice of humility is God's music, and the silence of humility is God's rhetoric."

Henry Ward Beecher once said: "Take the lowest seat and work your way up. Let a man be called up always. Do your work wherever you are, and do it so faithfully and so contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher, and higher, and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretense, to mistakes, and even to temptations and crimes."—*Sel.*

A significant fact regarding the boasted educational virtues of the Roman Church is found in the following item: "In Rome there are 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, and 2,215 nuns, and yet in the same city there are 190,000 people (adults) who can neither read nor write."

SAYINGS OF MARTIN LUTHER.

Hypocrites and idolaters are of the same quality with singers who will scarce sing when asked to do so, but when not desired, begin and never leave off.

Some one sent to know whether it was permissible to use warm water in baptism. The doctor replied, "Tell the blockhead that water, warm or cold, is water."

Dr. Justus Jones has all the good virtues and qualities a man may have; yet, merely because he hums and spits, the people cannot bear that good and honest man.

I would not have preachers torment their hearers, and detain them with long and tedious preaching, for the delight of hearing vanishes therewith, and preachers hurt themselves.

When a man first comes into the pulpit he is much perplexed to see so many heads before him. When I stand there, I look upon none, but imagine they are all blocks that are before me.

The devil vexes and harasses the workmen in the mines. He makes them think they have found fine new veins of silver, which, when they have labored and labored, turn out to be mere illusions.

I would not have preachers in their sermons use Hebrew, Greek or foreign languages, for, in the church, we ought to speak as we do at home, the plain mother tongue which every one is acquainted with.

The defects in a preacher are soon spied. Let a preacher be endued with ten virtues and but one fault, and yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times.

A man that depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a little child that holds a fair apple in the hand, of agreeable exterior, promising goodness, but within 'tis rotten and full of worms.

"ALL THAT I HAVE IS THINE."

Last week I had one of the most trying and perplexing experiences of my life. A week ago last Saturday night, I was perfectly bewildered, from a worldly standpoint; and as I kneeled down before God I heard a voice as clear as if spoken from heaven, "Son, thou art ever with me, and all that I have is thine." My soul was filled with unutterable peace and rest. I said, "God rules even on earth, and I am his weak, helpless child. O God, glorify thyself in me just as thou wilt; I have no plans of my own, no will but thine." The next morning I rose early, between four and five, and I had one of the richest feasts of my life from his Word, from that very promise. I couldn't have found anything more blessed if it had been written for me, and God so talked with me that it seemed as though this earth was transformed into a very heaven. I think I felt something like Moses when he was before the burning bush, that the very place seemed holy. I realize that to-day God is here, and as we go from this place may it be to glorify him in our bodies and spirits, who hath called us out of darkness into his marvelous light.—*Rev. E. D. Mallory in Times of Refreshing.*

The crosses which we make for ourselves by a restless anxiety as to the future are not crosses which come from God.—*Fenelon.*

Prayer Meeting

TOPIC FOR WEEK BEGINNING AUG. 25, 1895.

BY REV. DR. W. D. WILLIAMS.

Subject—"Conquering Difficulties with Christ's Help." (2 Cor. ii: 24-28; xii: 7-10).

With the ebb of manhood's early vigor, enthusiasm and the capacity of an ardent faith and love are apt to ebb also. As hunger and thirst assert themselves at recurring intervals, so do our difficulties. Our difficulties, like ourselves, if they slumber for a time, awake with renewed energy. The storms of life; the tide of life; the restlessness of life; all suggest difficulties which we can neither evade nor set aside.

The difficulties are to be conquered. This is an underlying assurance which is well worth thinking about. It comes, not from external sources, but from internal convictions. It is not a man's outward circumstances that make him a conqueror over difficulties. Everything without is exposed to assault and attack. The conviction and the faith within are the sources of conquering power. Some have been happy and triumphant though bound with fetters in a dungeon. Others have been sad and defeated, though dwelling in a mansion.

We conquer difficulties with Christ's help. When we lay hold upon this paramount truth, the difficulties about seem smaller. He who was cradled in a manger, and overcame all the difficulties of life, has conquered for us and helps onward to victory. He helps by his truth, by his love, and by the constant presence of His Holy Spirit. Unbelievers scoff at a scheme which prostrates pride and enthrones love.

Philosophers glory in their systems, and moralists boast of their projects to deliver men from their difficulties. But all have exhibited their utter inadequacy to lift a soul out of its difficulties and despair into assurance and hope. This is the victory which overcometh the world, even our faith, faith in the crucified Redeemer.

The last and greatest difficulty, and one which all will meet, is death. Hume, buoyed up by his infidel presumption, played the commedian in his last hours, amusing himself with jokes about Charon and his boat. "I give my body," said another infidel, "to the dust, and my soul to the Great Perhaps; I am going to take a leap in the dark." How different the death of the Christian! How differently he approaches the last difficulty! He trusts in Jesus, who in dying overcame, and who, he believes, will give him also the victory. Jeremiah Evarts, when told that death was near, said, "I commend my spirit to an All-sufficient Saviour. I will praise him. Wonderful glory! Jesus reigns."

"Is that a death-bed where the Christian lies?
Yes; but not his: 'tis death itself that dies."

2 Cor. iv: 8; Phil: ii: 14; 2 Chron. xvi: 7; Matt. vi: 26-30; Heb. iv: 15; Ps. xxxvi: 5; John i: 43.

PLYMOUTH CHURCH, S. F.

Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well for thee to be in subjection to another's appetite as thy own.—*Burton.*

Southern California.

THESE two pages are edited by Rev. H. P. CASE, Rev. J. T. FORD and President C. G. BALDWIN. The Southern office is located at Claremont, Los Angeles county, Cal. Address all copy to C. G. Baldwin. All subscriptions from Southern California will be received by the Claremont office. For information, address C. G. Baldwin, Claremont, al.

REDONDO BEACH DEDICATION.

The dedication of the new church at Redondo Beach took place July 24th. The ladies served a bountiful repast at noon, after which a goodly number gathered in the new church at the afternoon services; everybody was well pleased with the church and its interior arrangements, and many were the congratulations that Brother Field and his good people received from the visiting friends.

One of the many pleasant features of the occasion was the presentation of a beautiful pulpit Bible from one of the Presbyterian churches which had sent many members to the new church. The following was the order of services: Anthem, choir; invocation, Dr. Day; Scripture, Rev. E. E. P. Abbott; prayer, Rev. T. Hendry; hymn; sermon, Rev. Herbert W. Lathe; presentation of building by the committee, and delivery of keys; reception of building on part of the church by the pastor; raising of money; prayer of dedication, Rev. J. M. Schafle; congratulations from other churches, Dr. Day; benediction, Rev. J. J. Findlay.

SUNDAY-SCHOOL NOTES.

Sunday, July 21st, Superintendent Case visited our church and Sunday-school at Westminster, and assisted by Pastor Starkey organized a mission school in the afternoon at Chico schoolhouse. It will be useful among several families, hitherto non-church goers.

Bethlehem school, Los Angeles, sends in $6 of Children's Day offering.

The Boys' Brigade of our First church, San Diego, were in camp at La Jolla beach July 31st to August 3d.

Superintendent Case made a tour of visitation and advanced work through Rev. J. A. Rogers' mountain parish July 26th to August 4th. He held week night services, giving Bible lectures at Flinn valley, Alpine Heights, Descanso and Corta Madera. July 28th, he addressed our young church, Brother Rogers pastor, at Alpine Center, and aided by the pastor made preliminary organization of a Sunday-school at Eureka District, where "some sort of a religious gathering" was desired to balance up against the "Saturday night dances."

Sunday, August 3d, he held a pleasant service among the campers at Cuyamaca Lake, and opened a summer Sunday-school for the transitory campers, and the three or four ranch families that otherwise have no religious service within twelve miles.

At the Corta Madera ranch a pleasant home service was held with the family and some visiting friends —fourteen souls in all—who felt it good to hear the voice of praise and prayer in their midst. The faithful Christian mother there with her own children, and what can be induced to attend from a Mexican family, will study the Sunday-school lessons, and doubtless get as much good as if able to attend the nearest Sunday-school, fifteen miles distant. It is a pleasure to "bear a hand" in planting the gospel in those scattered homes. There are others yet unreached.

In one recently visited by Missionary Case—a desert cattle-ranch home—were found four children, the oldest eleven years, none of whom could read, the family never having lived within reach of a public school. None of the children ever had attended a Sunday-school, and they were pure Anglo-Saxon blood.

At another place the missionary addressed a public school of seventeen bright scholars, all but three of them of Latin blood, and all of Roman Catholic families. No Sunday-school is held among them or attended by them. Nor could one be established there; yet only once a year do those children have even the little religious instruction of their priest.

Sunday, August 3d, a Sunday-school was started at Viejas by Brother F. B. Walker, member of our Alpine church. It will receive pastoral care from Brother Rogers. Many a Christian parent finds that the Sunday-school must be started as a "back-fire" to protect his own family.

COLLEGE NOTES.

The fall term opens September 11th. Some of the students have been very successful in awakening an interest in the College among the young people at their homes.

Professor Fillmore and his wife and daughter have arrived, and are to be found located and well settled in Professor Bissell's house, which they have rented for the year. His announcement for the Pomona College School of Music will be out soon. He enjoys the mountain air and the sage-brush and feels ready to work. His seventeen years' work in Milwaukee has not made him out of sympathy with college work, with which he was previously associated. He feels that he can now bring to college young people much that they need. His announcement will appear in the next issue, because we believe every Southern California Congregationalist is interested in this College work.

Various members of the faculty report themselves from their various places of spending the summer. Miss Spalding, when last heard from, was on her way to the peak of San Jacinto in company with Mr. and Mrs. David Barrows.

Prof. and Mrs. Brackett are ready to return from their Eastern trip. We hope it may have proved a helpful change of air. Miss Harris, Miss Parker, Prof. Sumner, Prof. Colcord and President Baldwin are at Claremont as headquarters most of the time. Prof. Bissell is at National City with his brother. We begin to feel how strange it will seem to be without Prof. Norton, who has always been on hand to arrange classification. A rumor has been going about that he may not return after his year's rest. He authorizes the most positive denial of that rumor. The College is sure of his love and interest. Some very kind letters and pleasant remembrances from friends have come in with the mails this summer, and the present outlook for students is good; at no time better.

Every house in Claremont and within a mile in all directions is occupied, except one of three rooms and one of nine rooms, but peculiarly small dimensions. Claremont is to have among its improvements the coming year a good laundry of the Troy order. The young men will not need to send their collars and cuffs to Pomona, and some of the self-supporting young women will find some good work in the ironing-room.

Mrs. Olive Stevens and her daughter of Westminster have rented a home at Claremont, and will occupy early in September.

Mr. and Mrs. A. N. Fairchild and son will become residents in September, also Mrs. Spencer of Los Angeles. Others will come if they can receive adequate accommodations. One or two new students will put up small houses, and thus save rent.

The College has been asked to raise its prices of board, room and tuition from $200 to $300, but the proposition has not been favorably considered. The College aims to make no profit on the boarding department, on the ground that it will give cause for complaint, as there will be no standard. If we make anything on board, the question is a fair one—How much do you aim to make? The easy way to answer it is to say, Nothing. The young people get all they pay for. We make nothing. On the rooms the College makes nothing from the young men, as the rooms are furnished by citizens. In the case of the young women the charge for rooms makes a low income on the cost of the dormitory. The confession is open that we require a tuition. To the question, Is not your tuition high? we answer that it is only one-third of our total expense; that two dollars comes to the College in form of donations every year where one comes from our patrons. No, we shall not raise the charges, but shall try to place an education within the reach of those who have small means. The tuition charge will never prevent a self-supporting young man or woman from undertaking a college course. The college was created to serve.

RIVERSIDE.

Echoes from the Endeavor convention in Boston were heard at the Y. P. S. C. E. meeting in our Riverside church, August 4th. Though our leader, Miss Houlding, called them "faint echoes," the key-note of the great meeting was clearly and distinctly heard: "One is your Master, even Christ, and all ye are brethren." The newspapers were the instruments, which were skillfully used by those who had subjects assigned.

The Superintendent of our Junior Society gave us bright, hopeful tones from the meeting of the Juniors, touching also upon what the Society had accomplished. The Floating Societies were briefly brought to us by one of the young men. Their six hundred souls won for Christ this last year made our hearts sing.

The full, rich, deep chord was struck by the Chairman of the Missionary Committee, as we listened to the missionary part of the convention. Selections from our bright, breezy Mr. Puddefoot were a fitting prelude to the song, "Scatter the Sunshine," which followed, being most effectively sung by a double quartet of young people.

The subject, "The Practical Evangelistic Work Done by the Endeavorers While in Boston," was deferred to another time.

While our pastor recreates in San Francisco, our young people, at least, are wide awake as ever.

M. P. L.

RIVERSIDE, Aug. 5th.

AUTOBIOGRAPHY OF REV. CHAS. G. FINNEY.

BY REV. S. BRISTOL.

I have just finished, for the third time, the life and labors of Rev. Charles Grandison Finney. At each reading I have been deeply impressed with the wonderful spiritual endowments of the man and the mighty influence he exerted, and is still exerting, on the religious world. Probably most of the readers of this article will consider me extravagant when I declare my conviction that it has been given to no man, since the days of St. Paul, to win so many souls to Christ, directly or indirectly, as to Charles G. Finney; that no published work on revivals can compare with his "lectures on revivals" for fulness, richness and spiritual stimulus; and that few men, if any, since apostolic days, have done as much as he to promote correct theological thinking, to dissipate error, to make men feel their responsibility, and bring them face to face with the claims of God. Strong as this language may seem, I am persuaded it will be fully justified by every candid man who will take the pains to read the story of the great revivals which attended his preaching; and in this country and in England, for the space of forty years or more—and adding to this the influence of his published works—the field was immense over which were scattered the labors of those forty years. There were great revivals under his labors in Birmingham, Worcester, London and other places in England; in Scotland—Edinborough, Bolton, Manchester, Glasgow and adjacent towns. So was the Spirit poured out that it was no uncommon thing for fifteen hundred persons to crowd the inquiry meeting, and for hundreds to be converted in a single night.

In this country, from Oberlin to New York city, and from Boston south to Philadelphia, great and memorable revival meetings were held in a large portion of the larger towns and cities, in which great numbers turned to the Lord. As the result of the first revival meeting held by Mr. Finney in Rochester, Dr. Beecher estimated that 100,000 had been hopefully converted and united with the churches. "The greatest outpouring of the Spirit," he declared, "that had ever visited the world!" In New York city, while he labored in the Chatham-street chapel, before the Tabernacle was built for him, the church he formed became so large from accessions of converts, that he thinks it swarmed seven times, and forming

as many new churches. Indeed, wherever he preached, in this country or in Europe, no church was found large enough to hold the crowds who went to hear him. Some of the pastors in England said a building capable of seating 10,000 men would be quickly filled. The first inquiry meeting he held in London, where only people anxious to know what they must do to be saved were invited, and all others expressly urged to stay away, from 1,500 to 1,600 rushed with one accord into the great room, so full of deep feeling, that Mr. Finney had all he could do by a special effort to be calm himself, and by counsel to prevent an outburst uncontrollable and confusing! Indeed, this was true everywhere. Thousands of cool-headed, calm, deliberate men fell from their seats under the sense of their sin and the weight of condemnation!

And yet Mr. Finney was, as a rule, one of the calmest of men, severely logical in his reasoning, given to careful instruction and explanation of doctrines and duties. Indeed, no preacher that I ever heard of in ancient or modern times has been such a favorite with cool-headed judges, and lawyers, and professional men as he, for the reason that by careful argumentation, he convinced their understanding before there was the least effort to stir up their sensibilities or incite to action. If it be asked, Whence then the tidal waves of feeling which ebbed and flowed over his congregations, exceeding all high-water marks in time past? the answer Finney gives is that it was the power of the Holy Ghost which rested upon him, helping him in his argument, opening the Scriptures, revealing to him the condition of his hearers, and plying the Word with power divine. Of this the writer, who knew Mr. Finney well, and has heard him preach and pray a hundred times, and has often sat at his table, has no more doubt than of his own existence. The number of persons who afterward became ministers, directly converted under his preaching, must have exceeded a thousand, very likely two thousand. Out of one large school in Rochester, forty persons became ministers, who were converted in his first revival meeting there. There never was a book written I have ever seen or heard of which contains an account of so many remarkable conversions as this autobiography. And yet Mr. Finney believed it does not contain one in ten which actually occurred. There was no assumed austerity about Mr. Finney. He was as artless and unassuming as if he was only a common man—a warm-hearted and genial friend, one who wore his heart on the outside.

Whence, then, that wonderful power which attended him in revival labors for forty years, and which made the words which fell from his lips "as the fire and the hammer which breaks the rock in pieces." It mattered little whether he preached to the plebeian or the professional man, the ignorant man or the scholar, in the city or in the back woods, in America or England, to the young or old, to professors or infidels, they all alike winced beneath his words, and out of all these classes converts came forth in multitudes. Perhaps no man has ever preached whose success has more clearly shown the adaptability of the gospel to every grade of humanity, to all classes of men. But if the gospel he preached was powerful over others, it was more so over himself. He was as humble as a little child. His faith could remove mountains. No dangers could daunt him, no opposition and misrepresentation could arouse anger or retaliation, nor did success and the conversion of enemies to friends seem to awaken self-laudation and conceit. More deeply than any man of great success I have ever seen, Finney felt that all his success had come from God, and to him belonged the glory. Even while on the earth, he was ever casting his crown at the feet of Him who had called him out of darkness into his marvelous light.

We reserve for another article some further things we have to say regarding this remarkable man, and the reasons why the Lord raised him up.

A WARNING CRY.

One of the most terrible warnings against cigarette smoking was given not long ago by a chorister boy in one of the Brooklyn churches, who died in great agony at St. John's Hospital. This is the story as given in the "Laws of Life."

Almost his last words were: "Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother, and worked in a chandelier factory.

Here is his story as he told it to his nurse, Sister Cornelia: "To me he confessed that this trouble had originated from cigarette smoking. Some days he said he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke the appetite grew upon him with such force that he could not break it off, and it began to effect his constitution.

"'Why,' I asked him, 'did you not stop when you saw what it was bringing you to?'

"'Oh, I could not,' he replied. 'If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden.'" His disease took the form of dropsy in the legs and was very painful.

Sister Cornelia continues the story: "During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said that he thought he had not lived in vain if only those boys who are still alive would profit by his sufferings and death."

There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison in the tobacco, which killed Samual Kimball, and is ruining the health of thousands of other pale-faced boys.—*The Congregationalist.*

"What is your line of business?" whispered the editor to a man he was about to introduce to Northern capitalists. "I hauls furniture," huskily came the reply. "Here, gentlemen," continued the editor, "is Mr. Jones, one of the moving spirits of our city."—*Atlanta Constitution.*

WASHINGTON LETTER.

The peaceful arbitration of international disputes will eventually become universal, is as certain to thousands, aye millions, of the world's best citizens as that the darkness of to-night will be succeeded by the light of to-morrow. This great army of war-abhorring Christians greet every step towards universal arbitration with prayerful joy, although they are not allowed to forget that the journey will require many steps before the goal is reached. One of these reminders comes from officials connected with the State Department, and relates to the resolution recently adopted by the French Chamber of Deputies in favor of the negotiation of an Arbitration Treaty between the United States and France. These officials say it will be difficult, if not impossible, to negotiate such a treaty because of the seeming impossibility of reconciling the claims of the United States under the Monroe Doctrine with the views which have been expressed by the French government. Surely—pardon the bull—if that is the only objection to entering into a treaty of arbitration with France, it is no objection at all. There is no occasion to reconcile any different opinion or views of the two governments. They have only to bind themselves to submit all disputes which arise either from existing difference in opinion or views, or those hereafter acquired, to peaceful arbitration; the arbitrators jointly chosen will do the rest. Inasmuch as President Cleveland is a strong advocate of international arbitration, as all of our Presidents have been for some years past, it is not probable that the opportunity to negotiate an arbitration treaty with France will be lost through any fault of our government.

The White Ribboners and their gentleman friends gave an enjoyable informal reception in honor of Mrs. Frances E. Beauchamp, the popular Assistant Recording Secretary of the National W. C. T. U., at the local headquarters of that organization, yesterday afternoon, from 3:30 to 5 o'clock.

Among the visiting ministers who occupied Washington pulpits last Sunday were Rev. Dr. Moses D. Hoge, whose name has been a household word among the Southern Presbyterians for more than half a century, during all of which time he has been pastor of the Second Presbyterian church of Richmond, Virginia, who preached at the New York avenue Presbyterian church, on "Human Aspirations and Disappointments," his text being Deut. iii: 25, 26; Rev. Dr. William L. Austin, pastor of the Church of the Covenant, Baltimore, Md., at Gunton-Temple Memorial church, from Acts iii: 6; Rev. J. B. Little, pastor of the First Presbyterian church of Davenport, Iowa, at Assembly Presbyterian church, on the first miracle of Jesus—the turning of water into wine; Rev. Willis G. Banker, of Lawrence, Kansas, at the Metropolitan Presbyterian church, on "Our Commission," the text being a selection from Acts xxvi—"To open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me"; Rev. Dr. John Lyell, of N. J., at the First Baptist church, from Philippians iii: 10—"That I may know him"; and Rev. Dr. John G. McIntosh of Philadelphia, at the Church of the Covenant, on "The Personal Relations of Abraham with God, and the Manner in Which those Relations Were Brought About."

The last Washington minister to use the stereopticon as a pulpit adjunct is Dr. Todd, pastor of Hamline M. E. church, who began last Sunday evening a series of four illustrated sermons on the life of Christ. Among the beautiful pictures thrown on the screen during the first sermon were the following: The Annunciation, Shepherds and their Flocks, Mother and Child in Stable, the Sphynx at Night, Jesus as a boy discoursing with the learned men, Christ being baptized by John the Baptist, the temptation on the mount, and dissolving views, which closed the exhibition, while the congregation sang with vim "Rock of Ages." Every seat in the large church was filled, although it would probably be no exaggeration to say that at least one-third of the regular congregation are out of the city.

Comptroller Bowler heard arguments to-day, both on his right to decide the constitutionality of an act of Congress, and on the constitutionality of the original sugar bounty law. He did not render a decision, but is expected to do so very shortly. Lawyers are much interested in this case.

August 7th.

TWO CAR-LOADS
OF
HARDMAN
AND
CHASE BROS.
CELEBRATED PIANOS
ARRIVING

Our bargain room contains one elegant Hardman and one splendid Chase, used about si months, and they will be sold this week at a sacrifice price for cash. Remember the Hard man took the highest award at the World's Fair. An elegant upright, left with us for cash sale by lady removing, cost $450, can be had for $175; good as new. Another upright for practice, $75. Seeing is believing. Will you come at once?

THE J. DEWING COMPANY
2ND FLOOR, FLOOD BLDG. SAN FRANCISCO

IRVING INSTITUTE

A Select School for Young Ladies

Nineteenth year; 19 professors and teachers. For catalogue or information address the Principal, Rev. Edward B. Church, A. M., 1036 Valencia street, San Francisco, Cal.

MT. TAMALPAIS MILITARY ACADEMY

San Rafael, Marin Co.

An "Accredited School" for Boys. Academic Staff composed of university men who have proved themselves efficient teachers. There are Classical, Literary and Scientific Courses. Instruction is thorough. The Chemical and Physical Laboratories are larger and better equipped than those in any other similar school on the Coast. Graduates admitted to the State University without examination, on recommendation. The Academy has large Athletic Grounds, Tennis Courts, Swimming Bath, and a large Gymnasium with two trained instructors. Rooms are sunny; table, excellent; climate, perfect. One hour from San Francisco. Next term begins August 14th.

ARTHUR CROSBY, A.M.,
HEAD MASTER.

OAKLAND SEMINARY

528 Eleventh Street
Corner of Clay

Will open Monday, July 29, 1895

MRS. M. K. BLAKE, Principal
T. D. ADAMS, A.M., Master
MARY E ALLEN, A.B., Preceptress

The oldest private school in Oakland. Best of accommodations for boarding and day pupils. Includes the different departments, from Kindergarten to University Work. None but teachers of large culture and experience, who are well known to many of the leading educators of the country. Special attention to Art, Music, Oratorical Work, Physical Culture and Deportment. A safe and pleasant home school. Centrally and healthfully located.

EL NIDO

Home School for Little Girls

A lady having a beautiful large home on the foot hills of one of the prettiest, healthiest valleys of Southern California will take into a family school with her own two little daughters a few nice little girls.

The best training in music and English is provided and other branches as called for. Invalids cannot be taken, but delicate children who need a change of climate with some study and a mother's care will be made welcome and happy. The home is in the midst of an orange grove in full bearing, and other fruits ripening the year around. Fresh milk, etc. References required. Please communicate with MRS. W. I. RICE
Nordhoff, Ventura Co., Cal.

References—S. T. Black, State Supt. of Public Instruction.
B. T. Williams, Superior Judge, Ventura Co.
Miss Annie W. Brewer, Oakland High School teacher.
Mrs. James K. Newton, teacher in School of Casa de Piedra, Nordhoff

SAN FRANCISCO LAUNDRY

OFFICE: 33 GEARY ST.

TELEPHONE 5125.

S. F. BUFFORD, MANAGER

Golden Gate Undertaking Co.

Funeral Directors and Embalmers
2429 Mission St., near 21st, S. F.
G. W. KEELER, Manager. H. E. SNOOK, Asst. Manager
Telephone Mission 102

UNIVERSITY ACADEMY

ALAMEDA, CAL.

Accredited by the State University and by Stanford, possesses the advantages of salubrity of climate, beauty of location, easiness of access.

Only *good* boys are received.

The scholarship is high.

Home life and school life are thoroughly blended.

Boys have every opportunity for sea-bathing, boating, bicycling, horseback-riding, tennis-playing, etc.

Next term begins August 6th, 1895.

W. W. ANDERSON, Principal

PACIFIC THEOLOGICAL SEMINARY

OAKLAND

This institution has a fine site on Thirty-fourth street, between Broadway and Telegraph avenues. Classical and Special courses provided. Open to qualified students of any Christian church; to women as well as men. Six Professors. Special instruction in Sociology, and in facile use of the English Bible. Enlarged library. The one training-school for the Congregational churches of the Pacific States. Apply to the President, Rev. J. K. McLEAN, D.D., 520 Thirteenth St., Oakland.

BELMONT SCHOOL

Belmont, California

This school intends to meet the most intelligent and exacting requirements regarding Christian influence, sound scholarship and physical well being. It is fully accredited at the University of California in all the courses also in advanced work, and at Stanford University, and gives especial attention to preparation for them, but it will continue to offer thorough preparation for the best Eastern colleges and technical schools. We believe that our entire equipment—our teaching force, our laboratories, library, gymnasium, heating and electric lighting—will command the confidence of those best able to judge, and we therefore cordially invite all interested in helping to build up a center of good moral and intellectual influences to visit the school, whether they have sons to educate or not. For catalogue address

W. T. REID, A. M. (Harvard),
Head Master.

F:A:I:R:B:A:N:K:S S:C:A:L:E:S

Coffee Mills, Trucks, Etc.

ALL SIZES

Fairbanks, Morse & Co.

316 – 318 MARKET STREET, S. F.

For sale by all hardware dealers

MINERAL LAND AGENCY

Academy of Sciences Building

819 MARKET STREET, ROOM 45

San Francisco

G. L. BROWN

Manager

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS. MENEELY & CO., WEST-TROY, N.Y. PUREST, BEST, GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

ROITT'S

OAK GROVE SCHOOL

Burlingame, San Mateo Co.

[NUMBER OF PUPILS LIMITED.]

A first class home for boys. Beautiful surroundings. Superior instruction. The best of care. Its graduates admitted to the State University or Stanford University without examination. Fall term commences August 8th. Send for catalogue and mention this paper.

IRA G. ROITT, Ph.D., Master.
(Ex State Supt. Public Instruction.)

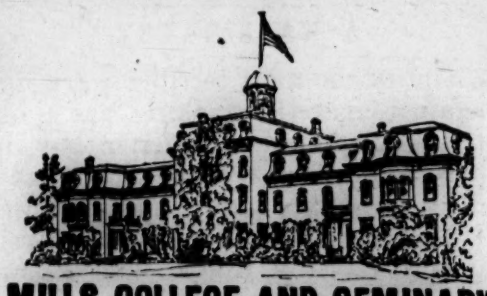
Van Ness Young Ladies' Seminary

1849 Jackson St., Cor. Gough

—Under the direction and ownership of—

DR. S H. WILLEY

Aided by a corps of able and experienced teachers
Number received in the family limited to twenty-five
Next term opens on August 1, 1895.



MILLS COLLEGE AND SEMINARY

THE OLDEST
PROTESTANT SCHOOL FOR GIRLS
ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare Opportunities Offered in Music. One Hours Ride from San Francisco Board and Tuition per Term of Twenty Weeks, $175.

WRITE FOR CATALOGUE TO
MRS C. T. MILLS, President,
MILLS COLLEGE P.O., Alameda Co., Cal

Term begins Aug. 7, 1895.

H. Le BARON SMITH

MERCHANT TAILOR

323 Bush St., S. F.

Will endeavor to please any who would want a suit of clothing made to order.

Oxford, Nova Scotia, Homespun
always in stock, manufactured from

PURE WOOL

If we do not have in stock the particular pattern our customer wants we will go with him to the wholesale cloth houses, where he can obtain the best selection in San Francisco to choose from. Fifteen per cent discount to clergymen.

323 BUSH ST., S. F.

H. LE BARON SMITH

Genuine Hand-Woven and Hand Spun Goods now in stock

PATENTS

Obtained, and all *PATENT BUSINESS* attended to for *MODERATE FEES* Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from *WASHINGTON*. Send *MODEL, DRAWING* or *PHOTO* of invention. We advise as to patentability free of charge and we make *NO CHARGE UNLESS PATENT IS SECURED.*

For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. SNOW & CO.

Opposite Patent Office, Washington, D. C.

G. D. MAYLE, BAKERY, CONFECTIONERY & COFFEE PARLORS.

427 MONTGOMERY ST.

TELEPHONE 5219. San Francisco

There is Not an Ink Consumer

There is Not an Accountant

There is Not a Man or Woman

That would not adopt the **Davis Automatic Inkstand** exclusively if they fully realized its economy of ink pens and time.

Who would not use the **Davis Automatic Inkstand** exclusively if he but appreciated its cleanliness, convenience, and saving of time. Having occasion to use an inkstand at home, who would be without the Davis Automatic Inkstand if they but knew that it is always ready for use keeps the ink pure and fluid until used.

Guaranteed to pay for themselves each year in the saving of ink and pens. This alone is one hundred per cent. annually on the investment. Sold on approval.

G. G. WICKSON & CO.

3 and 5 Front Street, San Francisco.
221 South Broadway, Los Angeles.

THE FIRST THINGS.

Cotton was first exported in 1785.

Baltimore, in 1816, introduced gas.

The first college was Harvard, in 1638.

In Boston, 1641, the first rope was made.

New Orleans made the first sugar in 1796.

Nails were first made in Rhode Island in 1777.

Philadelphia, in 1785, issued the first directory.

In 1840 gold pens were first made in New York.

In New York, 1700, the first public library was opened.

The first omnibus astonished the New Yorkers in 1830.

Elias Howe patented the first sewing machine in 1846.

The first currency used here was the Indian wampum.

Mansfield, Conn., made the first sewing silk about 1829.

Carding machines were first used in this country in 1786.

Peter Cooper built the first American locomotive in 1839.

The first iron forge was set up in Massachusetts in 1652.

The Dutch of New York, about 1640, made the first brandy.

The following simple remedy for driving away the flies is suggested in one of our exchanges: Buy five cents' worth of oil of lavender at the drug store and mix it with the same quantity of water. Then put it in a common glass atomizer and spray it around the rooms where flies are apt to congregate, especially in the dining-room, sprinkling it plentifully over the table linen. The odor is especially disagreeable to flies, and they will never venture in its neighborhood, though to most people it has a peculiarly fresh and grateful smell.

The most cultivated minds are usually the most patient, most clear, most rationally progressive, most studious of accuracy in details, because not impatiently shut up within them, as absolutely limiting the view, but quietly contemplating them from without in their relation to the whole. * * * This adaptation to the humblest wants is the peculiar triumph of the highest spirit of knowledge.—*James Martineau.*

It is not a sign of character or of intellect to be always giving emphasis to one's disbeliefs. If a man does not believe this thing or that, why should he trouble himself or others about it? If there is anything that he does believe, that is the thing for him to emphasize. If, indeed, he does not believe anything, the less he says about himself the better.—*S. S. Times.*

When church members spend the best hours of the holy Sabbath in poring over the Sunday newspaper, with its corrupting recital of murderous deeds, interlarded with impure fiction, what wonder that sermons make no impression upon the heart? —*N. O. Advocate.*

Not until you make men self-reliant, intelligent and fond of struggle —fonder of struggle than of help— not till then have you relieved poverty.—*Phillips Brooks.*

The smallest bird is a species of humming bird, common in Mexico and Central America. It is not quite so large as a bluebottle fly.

THE LAND WHICH LOVES ITS DARKNESS.

Mr. Wilson relates an amusing story of an officer who determined to enter Chinese Thibet by stratagem. This officer managed to cross the frontier at night, and so escaped the guard. Next day, however, while he was journeying deeper into Thibet, the Thibetan soldiers overtook him, and informed him that as the country was unsafe because of robbers, they would go with him in order to protect him, to which arrangement the traveler was compelled to agree. In a few hours they came to a river, which was crossed by a rope bridge. The Thibetans passed over first, in order to show that the bridge was safe, and then the officer got into the basket and was pulled along by the Thibetans. Suddenly, however, they ceased pulling, and left the Englishman hanging in mid-air above the rushing torrent.

In vain the officer shouted to the Thibetans to pull; they merely smoked and nodded their heads. The hours passed, and still the officer hung above the torrent. At last the Thibetans agreed to pull him back if he would leave Thibet immediately. This, of course, he was compelled to do, and took his departure from the forbidden land.—*The Gentleman's Magazine.*

AN IMPROPER USE OF SCRIPTURE.

I wonder if Chaplain Willey of the First Connecticut is still living, and, if so, where he is? How many of the boys remember his famous sermon after the defeat at Manassas Junction? In anticipation of a federal victory there Willey had spent days and nights preparing a sermon for the following Sunday, taking for a text part of the seventh verse, sixtieth Psalm—"And Manasseh is mine." On Saturday the fight came off, and the Rebs licked the mischief out of us. Our boys were routed, horse, foot and dragoons, and among other losses was the chaplain's satchel, containing the sermon. He preached the next day, however, from another text, but did not forget to tell the boys the joke, saying that the enemy had forgotten the victory and the best sermon he had ever written. The other side saw the joke also, and handed the satchel over to a Confederate chaplain, who used it, with a few minor alterations. After the war this Confederate communicated with Willey, and ere long the two were warm friends.—*New York Press.*

A RAILROADER'S PRAYER.

"O Lord, now that I have flagged thee, lift my feet from off the road of life and plant them safely on the deck of the train of salvation! Let me use the safety-lamp known as prudence; make all couplings in the train with the strong links of thy love, and let my lamp be the Bible. And, Heavenly Father, keep all switches closed that lead off on the sidings, especially those with a blind end! O Lord, if it be thy pleasure, have every semaphore block along the line to show the white light of hope, that I may make the run of life without stopping. And, Lord, give us the Ten Commandments as a schedule, and when I have finished the run and have on scheduled time pulled into the great station of death, may thou, the Superintendent of the universe, say with a smile, 'Well done, thou good and faithful servant; come and sign the pay roll and receive your check for eternal happiness'"—*Rehoboth Sunday Herald.*

HOW THE PHONOGRAPH WAS DISCOVERED.—"I discovered the principle by the merest accident," states Mr. Edison. "I was singing into the mouthpiece of a telephone, when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point, and send the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet. I shouted the words, 'Halloo! halloo!" into the mouthpiece, ran the paper back over the steel point, and heard a faint 'Halloo! halloo!' in return. I determined to make a machine that would work accurately, and gave my assistants instructions, telling them what I had discovered. They laughed at me. That's the whole story. The phonograph is the result of a pricking of a finger."—*New York Herald.*

My Master, in thine hand it is to measure
My times of work and weariness for thee;
My times of rest return at thy good pleasure,
By lake or mountain, wood or murmuring sea.
But to give sweetness to my hours of leisure,
Come thou thyself, O Lord, and rest with me.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

Church Furniture.

ASSEMBLY CHAIRS, SCHOOL and OFFICE FURNITURE.

ANDREWS' Folding Bed.

C. F. WEBER & CO. SOLE AGENTS FOR A. H. Andrews & Co.
Union Club Bldg, Post & Stockton Sts.
San Francisco.
And 229 Second St. . . . Portland, Or.

BLYMYER BELLS
CHURCH · SCHOOL · FIRE ALARM
UNLIKE OTHER BELLS · RICHER AND SWEETER TONE
· HEARD FURTHER · MORE DURABLE ·
THE CINCINNATI BELL FOUNDRY CO.
SOLE MANUFACTURERS
JAMES LINFORTH, PACIFIC COAST AGENT
57 MARKET ST. . . . SAN FRANCISCO CAL.

B. M. ATCHINSON & CO.,
DEALERS IN
BUTTER
Cheese, Eggs, Lard, Hams, Bacon, Pickles
Honey and Cranberries.
Nos. 16, 17, 28 and 30 Center Market
Bet. Kearny & Dupont, Sutter & Post,
Telephone No. 1415. SAN FRANCISCO

JOHN F. LYONS,
Notary Public and Commissioner of Deeds for all States and Territories.
Passports Secured.
OFFICE, 607 MONTGOMERY STREET.
Notarial Business can be transacted after business hours at his residence, 2202 Steiner St., next N. E. corner Sacramento St., San Francisco.

WASHING DAY
It is a little difficult to keep the children quiet and attend to duties of the day at the same time.
WHY NOT BUY A NOAH'S ARK?
It is a source of enjoyment and interest to them, and lots of amusement trying to make the animals stand.
WE WILL SELL THEM CHEAP
The usual 25c size.....18c
" " 50c " 35c
" " 75c " 55c
FIRST COME, FIRST SERVED
Send to us for Toys
SMITH'S CASH STORE
414-418 FRONT STREET, S. F., CAL.

BLAKE, MOFFITT & TOWNE
Importers and Dealers
Book, News, Writing
. . and Wrapping . .
PAPERS
Card Stock, Straw and Binders' Board Etc.
Manufacturers of Patent Machine-Made Paper Bags
512 to 516 Sacramento and 519 Commercial Sts., S. F.

FRED WILSON
MERCHANT TAILOR
A Full Line of Foreign and Domestic Goods
Fifteen per cent. discount to Clergymen
610 MONTGOMERY STREET.
N. E. cor. Merchant St.
SAN FRANCISCO . . . . CAL

W. W. CHASE & CO.
COMMISSION, WHOLESALE and RETAIL DEALERS IN
HAY AND GRAIN
AT THE OLD STAND
1912 MARKET STREET
SAN FRANCISCO

TUBBS CORDAGE COMP'Y
(Founded 1856. Incorporated April, 1889)
Manufacturers of all sizes of
MANILLA AND SISAL ROPE
BINDING TWINE, DRILLING CABLES, WHALE LINE
DIRECTORS—A. L. Tubbs, President; Hiram Tubbs, Vice-President; Alfred S. Tubbs, Treasurer; Austin C. Tubbs, Herman A. Tubbs, Chas. W. Kellogg, Secretary.
Nos. 611 and 613 Front Street
SAN FRANCISCO

DR. HAYES C. FRENCH
Eye, Ear, Nose and Throat
Young Men's Christian Association Building
San Francisco, Cal.
Hours, 11-12 & 1-4 Telephone, South 519

LADY DENTIST
Dr. Frances C. Treadwell
Formerly of Philadelphia, has removed to MURPHY BUILDING, Room 94, corner Market and Jones Sts., San Francisco. Take elevator. Examination free. Dr. Treadweli is thoronghly skilled in all the various branches of dentistry.

CRYSTAL BATHS
Physicians recommend the Crystal hot sea water tub and swimming baths, foot of Mason street, terminus of all North beach cars. John Farnham, Manager.

S. FOSTER & CO
GROCERS.
FINE MACKEREL IN KITS
FOR FAMILY TRADE.
PURE SPICES AND OLIVE OIL

Sole Agents
TOP-O-CAN BUTTER
Best in the World
Guaranteed To Keep in Hot Climates.
26 and 28 California Street
SAN FRANCISCO.

Established in 1858.
M. B. MORAGHAN,
Importer, Planter and
Wholesale Oyster Dealer
OYSTER BEDS AT MILLBRAE, CAL.
Special rates on large orders. Supply all the leading families and steamships. All oysters retailed at wholesale prices.
Stalls 67, 68 69, 70, 71, and 47, 48, California Market San Francisco, Cal.

C. B. PARCELLS
— AND —
Wilshire Safe & Scale Co.
AGENTS FOR PACIFIC COAST
No. 6 California St., - San Francisco
Diebold Safe and Lock Co.
SAFES and VAULT WORK, STANDARD SCALE AND SUPPLY CO. METALLIC OFFICE, BANK AND COURT HOUSE VAULT FITTINGS
HIGH GRADE BICYCLES

W. H. TILTON. JAS. CARROLL.
CARROLL & TILTON
DEALERS IN
GENTLEMEN'S & BOYS' CLOTHING
FURNISHING GOODS, HATS, CAPS, TRUNKS, VALISES.
873 Market Street
Three doors east from Fifth St., San Francisco.

Nothing Like It! Works Like a Charm
STEARNS'
Celebrated Cough Candy
Sure Cure in almost every case
Stearns' Candy Kitchen, 1006 Market St
We have a full line of STRICTLY PURE CANDIES
Opp. 5th, S. F.

BLANCARD'S IODIDE OF IRON.
ALSO IN SYRUP. PILLS.
Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.
None Genuine unless signed "BLANCARD."
E. Fougera & Co., N. Y. and all Druggists.

DEDICATION AT FITCHBURG.

Sunday, August 11th, was a great day at Fitchburg, Alameda county, a day looked forward to for some months by the small body of Christian people in this neighborhood. Last February a church was organized of eighteen members as an outcome of the evangelistic meetings held by Miss Scott. They met in council at the Lockwood schoolhouse, where Sunday-school and preaching had been held for many years, and adopted the name Grace Congregational church, and then and there determined to make an effort to secure a church building.

A body of faithful workers, headed by Mrs. Hazelton, began to solicit aid for this object. Mrs. Runkle, the owner of a great deal of land in this vicinity, was approached by Mrs. Moore, and finally presented us with a lot 100 feet square. Other people in the vicinity were appealed to, and aided us, among whom might be mentioned Mrs. Mills, Mr. Cluff, Mr. Merritt, these giving us $100 each. We also realized some money from other lots that were given to us, and with this as a starter we commenced to gather a snug sum towards our fund. At last, we saw enough ahead to ask for bids for the erection of a small church. Mr. Dodge of Alameda presented some plans to the church. They pleased the Building Committee very much, and Mr. Moore, a contractor in our neighborhood, bid for the contract, his figure being $1,240. The contract was awarded to him, and he commenced operations in May. During the building of the church, our ladies were very active in soliciting funds for our church, and they succeeded so well that when the church was dedicated we not only had enough money in sight to pay the contractor, but also a good round sum toward the furnishing fund.

So I say Sunday was a great day for us, for it saw the realization of the dream of six months before, and Grace Congregational church owned a more beautiful home than they ever expected to. Invitations had been sent out to the various churches in Oakland, Alameda and Berkeley, and a company of about 250 gathered at 3 P. M. to attend our dedicatory services. The sermon was preached by Dr. J. K. McLean, and was in form of a prophecy. The preacher saw this church as it will be three hundred years from now—the center of a vast city, with its hundreds of worshipers carrying on the Christian work which began six months ago in the old schoolhouse. He commented on the rapid growth of the church, the quick attainment of the object of their desires, and hoped they would be as faithful in pushing the Lord's work in the future as they had been in the past. The sermon was very helpful to us, and will be long remembered. The following ministers assisted in the services: Professor F. H. Foster read the Scripture lesson from Is. lxi; Rev. W. W. Scudder led in prayer; Dr. W. C. Pond made the dedicatory prayer; the pastor gave the historical statement, and the benediction was pronounced by Rev. J. K. Harrison. The collection taken up netted us $49.50.

In the evening we had a very interesting communion service and reception of members. We received nine members, six of them on confession, and two were baptized. Rev. L. L. Wirt preached the sermon and received the members, assisted by the Rev. David Wirt. We had a large audience in the evening, who listened very attentively to all that was said, and we hope many will profit by it.

So closed the day that we all shall remember throughout our lives as one of the pleasant spots which goes to make life so pleasant. And as this is written the praises of the visitors recur to the mind of the writer: "What a pretty church!" "How you people must have worked!" "How proud you ought to be!" etc. We take this opportunity to thank all the friends who have in any way helped us along in the building of our church, and invite them to come and visit us when they can. We also thank the Alameda church for the communion service they presented to us and for the kind interest they have exhibited toward us through their members. We are proud of our home, and hope that God will be proud of the work that is done there.

S. C. P.

A NOBLE HEART.

A few years ago a gentleman, going through a crowded part of the city of Glasgow, noticed a pale-faced little bootblack waiting for hire. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along, was nimbly supplanted by another little bootblack, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' richt," said the newcomer, brightly. "Jamie's jist a wee while oot o' the hospital, and the rest o' us taks turns aboot o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give sixpence to Jamie, and keep the other sixpence himself.

"Na, na, sir," quickly replied this little hero, giving the shilling to Jamie and hurrying from the spot—"na, na, sir; nane o' us ever taks ony o' Jamie's silver."—*Children's Record.*

Having told his papa he *must* do something, mamma said, "Charlie, is that the way to speak to papa? What ought you to say?" "Why, you have to," he replied.

Wisconsin Loyal Temperance Legion has graduated 313 members in its course of study, and sixty-three are expected to graduate this year.

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

ROOMS.—Persons wishing to rent desirable rooms in the best parts of San Francisco by the day, week, or month without board, at reasonable rates, please call at office of, or send to THE PACIFIC, 7 Montgomery avenue.

Pacific Coast Headquarters

Congregational Sunday School and Publishing Society

PILGRIM SERIES FOR TEACHERS AND SCHOLARS

AMERICAN TRACT SOCIETY

735 Market St., San Francisco

GEO. WALKER, Manager

Send for CATALOGUE Mailed Free

NEVER REQUIRES OILING or CLIMBING of TOWERS

Galvanized GEM STEEL WINDMILL

With Graphite Boxes

Guaranteed more durable without oil than other mills that are oiled. Practically requires no attention. Truly a GEM, and worth its weight in gold. Combines beauty, strength, durability and simplicity. Governs itself perfectly, is easily erected, and is sold on its merits. Made entirely of steel and cast iron. Each one guaranteed.

NOTICE

Full lines of pumps, for hand, windmill and power use. Pipe, fittings, brass goods, hose, tanks, etc.

WOODIN & LITTLE

312-314 Market St, San Francisco, Cal.

PUMPS OF ALL KINDS

SEND FOR CAT A-LOG U

The only hat store having its own factory.

C. Herrmann & Co.

THE HATTERS,

328 KEARNY STREET.

(Entire Building)

Will give you better value in HATS or CAPS than any store in the city.

Send for Illustrate Catalogue, mailed free

LAST WEEK OF

"Red Letter Days"

The sale closes . . . . **Saturday, . August . 17th,** remember.

If you don't want to buy now, then come and look—there's satisfaction in knowing just what "Red Letter Day" prices are.

Carpets ∴ Rugs ∵ Mattings

California Furniture Company

(N. P. COLE & CO.)

117 & 123 Geary Street

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the

Sewing Machine for Family Use

Don't fail to see it before buying any other.

PAPER "DOMESTIC" PATTERNS

LATEST IN DESIGN
PERFECT IN FIT

Send for Catalogue to

J. W. EVANS

1021 Market St., San Francisco

South side, near Sixth Street

JOHN NORGROVE

Manufacturer of

TRUNKS AND VALISES
TRAVELERS' OUTFITTINGS
REPAIRING DONE

Salesroom and Factory

12 Geary St., near Kearny, S. F.

Established 1850 Telephone No. 43

N. GRAY & CO.

UNDERTAKERS

641-643-645 Sacramento St., Cor. Webb

Embalming a Specialty San Francisco

LA GRANDE LAUNDRY

Telephone, South 405

Principal Office, 23 Powell St. opp. Baldwin Hotel

Branch, 11 Taylor St., nr. Golden Gate Ave.

Laundry, Twelfth St., bet. Folsom and Howard

San Francisco, Cal.